

**UKUFUNDA NOKUFUNDISA AMAKHONO
ELOKUKHULUMA NELOKUBHALA ESIZULWINI ULIMI
LWESIBILI EZIKOLENI ZEKHETHELO EPHAYINDANE
NASEMLAZI KWAZULU-NATALI**

NGU:

THOLANI SALVATORIS HLONGWA

971165946

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Umbiko wocwaningo owethulwe ukufeza izimfanelo zeziqu ze-

DOCTOR OF PHILOSOPHY

IKOLISHI LEZOLUNTU, ISIKOLE SEZEMFUNDO

INYUVESI YAKWAZULU-NATALI

2018

UMELULEKI : Solwazi Thabisile M. Buthelezi

ISIFUNGO

Ngiyafunga ngiyagomela ukuthi lo mqulu wocwaningo ungumsebenzi wami futhi engingazange ngelekelelwe muntu ukuwenza. Lapho ngisebenzise imibono yabanye abantu, ngikuvezile. Umqulu wenziwe ngenhloso yokuthola iziqu ze-*Doctor of Philosophy* esikhungweni semfundo iNyuvesi yaKwaZulu-Natali, eKolishi lezoLuntu, eSikoleni SeZeMfundo, eMNyangweni wokuFundiswa kweZilimi noBuciko, eThekwini, eNingizimu Afrika. Lo msebenzi awukaze usetshenziswe noma kusiphi isikhungo ngenhloso yokuthola nanoma yiziphi iziqu noma ukuhlolwa kunoma yisiphi esinye isikhungo esiphakeme.

Ukusayina: _____

Usuku: _____

Tholani Salvatoris Hlongwa

UMNIKELO WALO MSEBENZI

Lo msebenzi wami ngiwunikela endodaneni yami okungukuphela kwayo, uNjabulo Hlongwa, ohambe nami indlela yonke engibekezelela ngezikhathi bekumele ngibe khona empilweni yakhe njengomama, ukumkhulisa; kodwa ngenxa yalo msebenzi, akazange asithole isikhathi sokukhula nami. Akabuzwanga lobu buhlungu yedwa, kodwa ubebuzwa kanye nomshana wami omncane, u-Asanda Hlongwa esihlala naye njengendodana ngokomthetho.

Nginikela futhi lo msebenzi kubazali bami, u-Annatoria Zibangile noFrancis Hlongwa, abangasekho emhlabeni bobabili; abathi bengakaze bona bafunde kodwa bakwazi ukungipha isipho sempilo yonke, esiyimfundo. Ukuzikhandla nokuhlupheka kwabo ngami beqinisekisa ukuthi ngikhula ngendlela futhi ngithola konke engangikudinga kusukela ngizalwa, ekugcineni umvuzo womsebenzi wabo uzokwabelwa abaningi. Sengathi imiphefumulo yenu ingalala ngoxolo boGabhisa abahle! Ngithi nje, Shozi, Gabhisa, Mtumaseli!

DEDICATION

I dedicate this work to my only son, Njabulo Hlongwa, who has been with me throughout this journey and persevered during the times I was supposed to be there in his life as a mother, to raise him, but because of this work, he never grew up with me. He also never felt this pain alone, but he felt it with my youngest nephew, Asanda Hlongwa, who lives with us as my legal foster son.

I also dedicate this work to my parents, Annatoria Zibangile and Francis Hlongwa, who are both no longer with us, who never went to school to get this education but were able to provide me with a lifetime gift, and that is education. Their commitment and struggle for my life making sure that I grow up accordingly and I receive everything I needed from birth, at the end their reward will be shared to many. May your souls rest in peace beautiful Gabhisas!

AMAZWI OKUBONGA

Ngifisa ukudlulisa ukubonga kwami okukhulu nokusuka ngaphakathi ekujuleni kwenhliziyo yami kubo bonke abantu ababe neqhaza elikhulu ekuphumeleleni kwalo msebenzi, ngezindima abazidlalile ngezikhundla zabo. Kodwa-ke, ngenxa yobungako besikhathi nenkundla engibonga kuyona, angizukukwazi ukubabala bonke la, kodwa ngizothanda ukubalula ngokukhethekile laba abalandelayo:

Okokuqala, ngithanda ukubonga uJehova wami engimkhonzayo nongiholayo kuko konke, ongazange avume kuphela ukuthi lo msebenzi ube impumelelo, kodwa ongihlengi kuko konke obekungangenzakalela ngesikhathi ngihamba le ndlela. Baba onamandla onke nothembekileyo, ngiyabonga kakhulu futhi ngizolidumisa iGama laKho ngalo msebenzi. Udumo lonke nezibongo kungezaKho!

Ngifisa ukudlulisa ukubonga okusuka phakathi ekujuleni kwenhliziyo yami kuMeluleki wami, uSolvazi uThabisile Makhosazana Buthelezi. Ngaphandle kobuholi bakhe nokwelulekwa nguye okuqotho nokuhambisana nogqozi lokuthakasela ukwenza umsebenzi ngokulandela izinkambiso ezilungileyo, ngabe lo msebenzi awubanga impumelelo. Ngikubonga kakhulu ngesineke sakho esingefaniswe, ukugqugquzela kwakho, ukukhomba indlela kwakho nalapho ngingasayiboni khona, ukungiholela emicabangweni ejulile nevuthiwe, ukufunda kwakho, amakhono akho ocwaningo ayingqayizivele, amakhono akho olwazi lokubhala ongifundise wona, ukuhlaziya nokucubungula kwakho okujulile, nokuqinisekisa ukuthi umsebenzi ungoseqophelweni elamukelekile. Ngibonga kakhulu futhi ukutshala kwakho kimi uthando lolimi lwami lwesiZulu, nokungenza ngibone ukuthi nalo ngokungangabazeki lungolwemfundo nokucwaninga okusezingeni. Ngibonga ukungapheli kwakho amandla lapho awami esephela khona nokwethembela kimina ngokuphelele. Ngifisa uSomandla akusibekele, akukhulise, akubusise, bese ekukhulisa uze udle izinyoni zabazukulwana bakho. Ngqengelele, Sokalisa, Mnyamana!

Ngokukhethekile, ngibonga uSolwazi uThabo Msibi, oyinhloko yeSikole seZeMfundo eKhampasini yase-Edgewood, ngokunginakekela esebenzisa amandla esikhundla sakhe sokuphatha iSikole seZeMfundo ngokunginika isikhathi sokuqhuba ucwaningo lwami ngikhululilwe emsebenzini wokufundisa. UbuHoli bakho obuqotho buyibekile induku ebandla. Ukwanda kwaliwa umthakathi Solwazi!

Ngibonga ozakwethu eMNYangweni wesiZulu eKhampasini yase-Edgewood, ngibala engaqala lo msebenzi bekhona nabebekhona ngisho sengifinyelela emaphethelweni awo. Bonke ngokuhlanganyela, bakhombise ukungethemba nokuvusa kimina ulwazi lolimi lwami lwesiZulu, nokubonela kubona ukuthi ulimi lwesiZulu nalo lungolokucwaninga nokubhala okusezingeni. Ngibonga ngokukhethekile futhi ozakwethu ebeselulekwa nabo nguSolwazi uButhelezi; ngokukhethekile, uNkk. G. R. Cele, uMnu S. H. Nsele, noNksz. S. C. Msani, kanye noMnu. P. Mwel, ebengihlanganyela nabo ekufundeni silungise amaphutha sindawonye ngolimi lwesiZulu, kanye nokuhlanganyela kanyekanye emihlanganweni yokufunda ngocwaningo. Ningapheli amandla nonke bozakwethu.

Ngibonga abasebenzi basehhovisi labafundi beziqo eziphakeme nocwaningo eNyuvesi yaKwaZulu-Natali, eKhampasini yase-Edgewood; ngokukhethekile uNksz. Tyzer Khumalo, noNkk. Philisiwe Ncayiyana, beholwa nguMphathi wabo uNkk. Bongi Bhengu-Mnguni, ngokusebenza kwabo ngokuzikhandla ngokuqikelela ukuthi imigomo yesiKhungo noMNYango siyawulandela ngokucophelela. Ngibonga ihhovisi elisebenza ngokubuka nokuhlaziya izicelo zokuthola imvume yokuqhuba ucwaningo ngokubuka isicelo sami bese ekugcineni samukeleke, kanye noMNYango weZeMfundo esiFundazweni saKwaZulu-Natali ngokungivumela nokungipha imvume yokungena ezikoleni eziseziYingini saseMlazi nesasePhayindane esiFundazweni.

Ngibonga u-*NIHSS/SAHUDA* ngokunginika umfundaze wokwenza iziqu zami iminyaka yonke, emithathu; kakhulukazi imihlangano yesiFunda neyeZwe lonke abebeyibiza nala bebesinika khona izifundo zokusikhulisa njengabacwaningi abasezingeni eMNYangweni weZifundo zezoLuntu. Ngokukhethekile, ngibonga uNkk. Doreen Huttingh osebenza ehhovisi lokukhishwa kwezimali zomfundaze, nobeqinisekisa ukuthi sigcwalisa amaphepha ngendlela nangesikhathi, bese futhi siphinde sithole izimali zokuqhuba ucwaningo ngesikhathi. Ngaphandle kwalesi sikhungo sakwa-*NIHSS/SAHUDA* nabasebenzi bonke baso, lo msebenzi ubungeke wenzeke kalula ngendlela owenzeke ngayo.

Ngibonga indodana yami okungukuphela kwayo, uNjabulo Hlongwa, nobengigqugquzela endlini angisize noma umzimba ungasavumi, ukwenza yonke imsebenzi yasendlini, kusukela ngiluqala lolu hambo kuze kube manje. Ubengawenzi yedwa lo msebenzi wokunginakekela, kodwa ubewenza nomfowabo omncane ongumshana wami u-Asanda Hlongwa. Ngibonga uMamncane wami uNkk. Eunice Nikeziwe Mkhize obedlala indima yokuba nguMama nobeqinisekisa ukuthi konke endlini kuhamba kahle nokuthi akukho engikudingayo okuzongiphazamisa ukuqhuba ucwaningo lwami. Ngibonga angiphezi, Khabazela! Ngibonga futhi umfowethu uThamsanqa Hlongwa, ongenelele ekugcineni kwalolu hambo ngokuqinisekisa ukuthi ngiyakwazi ukufika ekhampasini ngesikhathi sengihlaselwe isimo sokuphazamiseka komzimba, nophinde wangenelela ukwelekelela amadodana ami ngomsebenzi wasendlini ngesikhathi ngingasakwazi ukwenza imisebenzi yasendlini.

Ngibonga abazalwane engikhonza nabo base-*Apostolic Faith Mission* (AFM), e*Paradise Assembly*, ikakhulukazi ngemikhuleko yabo nangokungigqugquzela kwabo bengakhathali, ukungikhathalela kwabo, nokuqinisekisa ukuthi uma ngingasabonakali ngiyaphila yini. Ngokukhethekile, ngibonga uBaba uMfundisi noMama uMfundisi uMadiba ngokuba abazali bami isibili. Bese ngibonga abakhokheli bonke bebandla, beholwa ngumkhokheli wami uNkk. T. C. Khuzwayo ngokukhethekile, nokunguye owangenza ngathanda ukufunda ulimi lwesiZulu

ngiqala ukufunda eNyuvesi yaKwaZulu-Natali, kanti ngizogcina sengimlandele ngaze ngayojoyina la ekhuliswa khona ebandleni lakhe i-*AFM*, e*Paradise Assembly*, nalapho bengithwelwe khona ngemikhuleko uhambo lwami lonke. Ngithi kini nonke uNkulunkulu anibusise futhi anigcine!

Okokugcina, ngibonga bonke abasebenzi baseNyuvesi yaKwaZulu-Natali, kusukela kwengisebenza nabo, abasigcinela amabhuku ukuze iminingwano yethu ihleleke ngendlela, abaseMNYangweni wezimali nalapho bebengelekelela khona ukugcwalisa amaphepha okuthola imali yomfundaze wami, yakwa-*NIHSS/SAHUDA* ngendlela. Ngaphandle kwabo bonke laba bantu, umsebenzi wami bewungeke ube impumelelo. UNkulunkulu anibusise nonke futhi aniphe konke enikudingayo!

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IZIFINGQO ZAMAGAMA

ALTA – African Teachers Association

DoE – Department of Education

LAD – Language Acquisition Device

UKZN – University of KwaZulu-Natal

UIUC – University of Illinois at Urbana-Champaign

USA – United States of America

uTaHFuZwe - Isitatimende soHlelo lweziFundo lukaZwelonke

UHLU LWEZINCAZELO ZAMAZWI

Approach - Indlelande

Attitudes – Isimomqondo

Background - Ikakade

Competency - Ubungoti

Content Knowledge – Ulwazi mbe oluqukethwe

Context – Inzikandaweni/ Unzikandaweni

Dynamics – Ubukhephukhephu

Experience – Ukadekubona

Fluency – Ukuqephuza (ngolimi)

Hypothesis - Isihlawumbiselo

Identity - Ubuluqobo

Levels - Amaqophelo

Negative – Khesayo

Phenomenon - Ukunto

Philosophy - Inzululwazi

Positive – Gomothelayo

Proficiency – Ubungcwepheshi

Written Text - Isibhalo

Theory - Injulalwazi

Values – Izindinganiso

ISIFINGQO

UKUFUNDA NOKUFUNDISA AMAKHONO ELOKUKHULUMA NELOKUBHALA ESIZULWINI ULIMI LWESIBILI EZIKOLENI ZEKHETHELO EPHAYINDANE NASEMLAZI KWAZULU-NATALI

NGU:

THOLANI SALVATORIS HLONGWA

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Lolu cwaningo luhlale ukufunda nokufundisa amakhono ayizimvezo; elokukhuluma nelokubhala esiZulwini ulimi lwesiBili ezikoleni zekhethele eziYingini esasePhayindane nesaseMlazi, esiFundazweni saKwaZulu-Natali, eNingizimu-Afrika. Izikole zekhethele ezicwaningiwe zifundisa isiZulu ulimi lwesiBili kubafundi abaxube izinhlanga abaqhamuka ezindaweni ezahlukenengaphakathi nangaphandle kwaseNingizimu-Afrika. Ucwangingo lugxile kothisha abafundisa isiZulu ulimi lwesiBili emaBangeni aphezulu; kusuka kwelesumi kuya kwelesumi nambili. Lolucwaningo lusebenzise injulalwazi kaKrashen yokutholakala kolimi lwesiBili neziHlawumbiselo zayo; esokufunda nokuthola ulimi, nesomthamo wolimi, kanye nesiqaphelisi. Izindlela zokuqhuba ucwangingo ezisetshenzisiwe zisekelwe ngumklamo wefenomenoloji wocwangingo lobunjalo botho. Izindlelande zocwangingo zikhethwe ngokuthwaxaniswa nepharadaymyomhumusho. Ucwangingo lusebenzise lezi zindlela zokuqoqa imininingo; uhlamibuzo, inhlololwazi esakuhleleka, ukubukela izifunjwana, kanye nokuhlaziywa kwamadokhumenti. Abahlanganyeli abangothisha besiZulu ulimi lwesiBili abacwaningiwe babe ngama-56; abayishumi kubo bahlanganyele kwinhlololwazi kwathi abayisithupha kulabo baphinde babukelwa befundisa. Amadokhumenti acutshunguliwe kube isiTatimende soHlelo lweziFundo lukaZwelonke (uTaHFuZwe) kanye nezincwadi zokufundisa isiZulu ulimi

lwesiBili zamaBanga aphezulu. Imiphumela yocwaningo iveze ukuthi othisha banawo umqondo namasu wokuthi isiZulu ulimi lwesiBili sifundiswa kanjani kodwa kuvelile ukuthi kusenokuxegayo ekufundiseni amakhono olimi. Okunye futhi okuvezwe ucwaningo ukuthi kunenkiyankiya exake othisha yokuthi abafundi besiZulu ulimi lwesiBili abaxubene eklasini ngalinye basemaqophelweni obungoti bolimi angalingani. Bese-ke okokugcina okuvelile kube ukuthi othisha abafundisa ezinye izifundo ezikoleni bayasikhesa isiZulu, bese lokho kwenza kwabo kwedlulele nakubafundi kubenze nabo bakhese isiZulu bese bezakhela ubuluqobo obusha. Lolu cwano-ke luphakamisa ukuthi uhulumeni noMNYango WezeMfundo bazinikele ukuqinisekisa ukuthi uhlelo mayelana nezilimi olubhalwe phansi kumthethosisekelo luyafezekiswa. Lokhu kungenzeka ngokuthatha igxathu eliya phambili lokuqinisekisa ukuthi izilimi zama-Afrika ezweni laseNingizimu-Afrika ziyathuthukiswa futhi ziyasetshenziswa, ikakhulukazi kwezemfundo, ngokulinganayo nezinye ezabe zibhekelelwe ngezikhathi zobandlululo. Ucwaningo luphinde lwaphakamisa ukuthi izikole nezinye izinhloko zomphakathi nazo zinawo umsebenzi wokuqinisekisa ukuthi isiZulu siyagomothelwa njengezinye izifundo futhi siyahlonishwa ezikoleni. Bese-ke kuthi abacwaningi bezilimi zama-Afrika nemfundo bangacini ngokushicilela phansi abakutholile, kodwa benze imizamo yokuthi imiphumela yezingcwano zabo yaziwa yizinhloko ezinjengoMNYango WezemFundo bese futhi beqhubeka nokulandelela ukuthi uMNYango wenzani ngemiphumela yezingcwano zabo.

Amatemu Anqala: Ukufundisa isiZulu ulimi lwesiBili; KwaZulu-Natali; Amaqophelo obungoti bolimi kubafundi; Ulimi namandla; Ulimi nobuluqobo; injulalwazi kaKrashen.

ABSTRACT

LEARNING AND TEACHING OF SPEAKING AND WRITING SKILLS IN ISIZULU SECOND LANGUAGE IN SELECTED SCHOOLS OF PINETOWN AND UMLAZI DISTRICTS OF KWAZULU-NATAL

BY:

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This study has explored the learning and teaching of productive skills; speaking and writing, in isiZulu Second language in selected schools of Pinetown and Umlazi Districts, in the Province of KwaZulu-Natal, in South Africa. The selected schools studied teach isiZulu Second language to the learners who are mixed races and who come from diverse geographic locations outside of South Africa. The study focused on teachers who teach isiZulu Second language in Senior and Further Education and Training Phases; from Grades 10 to Grade 12. This study is grounded on Krashen's Second Language Acquisition Theory focusing on the three Hypotheses; the learning and acquisition, input, and the monitor hypotheses. The research methods used were chosen based on phenomenology research design, which is suitable for qualitative research approaches. The research approach was chosen based on its coherence with the interpretivist paradigm. The study used the research tools of qualitative surveys, structured interviews, lesson observations, and document reviews for data production. Fifty-six isiZulu Second language teachers participated in interviews and of those, six were observed teaching. The documents reviewed were Curriculum Assessment and Policy Statement (CAPS) and the isiZulu Second language teaching books for higher grades. The research results revealed that teachers have the understanding and techniques of teaching isiZulu Second language, but they still lack the understanding of teaching the specific

language skills. The research also revealed that classes have learners who are at different language competency levels and this poses challenges for teachers of isiZulu Second language. Finally, the research revealed that teachers of other subjects in schools show negative attitudes towards isiZulu, and this influences the learners' attitudes negatively towards isiZulu. In this sense, learners end up creating new identities for themselves. This research then recommends that the government and the Department of Education commit themselves in ensuring that the strategic plan regarding languages and that is written down on the constitution is fulfilled. This can happen by taking further steps in ensuring that African languages in the country of South Africa are developed and used, especially in education, equally so with those that were advantaged during the apartheid era. The research also recommends that schools and other community sectors also partake in ensuring that isiZulu is respected the same way as other subjects and that it is respected in schools. On another hand, African language researchers and education should not end their research work by publishing what they have discovered, but they should also disseminate their research findings to sectors like the Department of Education, and then make a follow-up with the Department to find out what is being done after the discoveries of their research.

Key Concepts: IsiZulu Second language teaching; KwaZulu-Natal; Learners language competency levels; Language and power; Language and identity; Krashen Theory.

ISAHLUKO SOKUQALA

ISETHULO SOCWANINGO KANYE NOMQINGO

1.1 ISINGENISO

Kulesi sahluko ngethula ucwaningo bese ngethula nomqingo okuyiwona ongumbiko wocwaningo. Ngqala ngikhulume ngesendlalelo nogqozi kocwaningo, lapho ngiveza isisusa socwaningo esicacisa uhambo lwami nalapho mina njengomcwaningi ngimi khona ngokufundiswa kwesiZulu ulimi lwesiBili, kanye nendlelende engiyithathile ukucwaninga lesi simo. Okwesibili, ngikhuluma ngesitatimende sezinkinga ukuveza inqubeko yesimo esicwaningwayo. Sona-ke silandelwa yingxoxo emfishane mayelana nesiqondiso nenhlosomfezo kocwaningo. Okwesithathu, ngethula iqoqo lezinhlosongqangi lilandelwa yiqoqo lemibuzongqangi, lokho okuhlobene nokuhambelanayo ngokwezakhiwo zako. Okwesine, ngikhuluma ngemingcele yocwaningo ukuze ofundayo angabi nokudideka ngoba phela ucwaningo olunjengalolu lokuhlola isimo lungabukwa ngezindlela ezahlukeni futhi umuntu eqhamuka ohlangothini olwehlukile kunolwami. Okokugcina, ngikhuluma ngobumqoka bocwaningo emkhakheni wolwazi nemfundo, bese ngivala ngesigaba esiqukethe ukuhleleka kwezahluke kanye neqoqa lesahluko.

1.2 ISISUSA SOCWANINGO

Ugqozi olungigqugquzele ukwenza lolu cwaningo luqhibuke kukadekubona wami njengothisha wesiZulu ulimi lwesiBili. Sengisebenze ukwenza lo msebenzi wokufundisa isiZulu ulimi lwesiBili isikhathi esiyiminyaka engaphezu kweshumi nanhlanu, esikhungweni seMfundo ephakeme, eNyuvesi yaKwaZulu-Natali (UKZN), nangaphambilini kwalokho, esikhungweni seMfundo ephakeme

eNyuvesi yase-*Illinois*, e-*Urbana-Champaign* (UIUC), ezweni laseMelika (USA). Ekufundiseni kwami isiZulu ulimi lwesiBili kulezi zikhungo zombili ngihlangabezane nezingqinamba eziningana nezidalwe ukuthi ngaqala lo msebenzi wokufundisa isiZulu ulimi lwesiBili ngingaqeqeshelwe ukuwenza, kodwa kunalokho, ngangiqeqeshelwe ukufundisa isiZulu ulimi lwaseKhaya. Kukadekubona wami, eMelika naseNingizimu-Afrika, enhlanganweni yothisha bezilimi zase-Afrika ebengiyilungu layo eMelika i-*African Language Teachers Association* (ALTA), selokhu kunemiqakuliswano ngendlelande yokufundisa isiZulu ulimi lwesiBili kuze kube yinamhlanje. Okunye okumanzonzo nokukhulunywa ngakho ezinhlelweni zemfundo ukungabi bikho kwezinsizakufundisa, nokungenye yezingqinamba ezinkulu nezinomthelela ekufundiseni isiZulu ulimi lwesiBili.

Ngicabanga ukuthi okubalulekile kunakho konke kulezi zingqinamba esengizibalile, ukujeqeza izimiso zezinqubomgomo nokubuyekwezwa noma ukuhlolisiswa kwezinqubeko zokufundiswa kwaso isiZulu, njengolimi obelungenawo amalungelo nobelucindezelekile ngezikhathi zobandlululo. Engikukhathalelayo mina njengomcwaningi, yindlela esifundiswa ngayo isiZulu ngokufaniswa nezinye izilimi esezithuthukile ngaphandle kokubuka kuqala ukuthi besingezinye zezilimi zase-Afrika ezicindezelekile. Enye inselelo engibhekana nayo zikhathi zonke eyokuthi ngifundisa abafundi abasemaqophelweni angalingani olimi, ngibe ngisebenzisa izinsizakufundisa ezifanayo. Esikhathini esiningi, ngiyazenzela mina izinsiza kufundisa ukwelekelela abafundi bami ukuthi bafunde ulimi ngokuholwa ulwazi lwami ngabo kanye nezinsalelo ababhekana nazo ngesikhathi befunda ulimi. Okunye futhi okwenza umsebenzi wami ungabi lula ukuthi inani labafundi engibafundisayo abasemaqophelweni angalingani liningi kakhulu ukubhekana nami ngingedwa njengothisha. Lo kadekubona wami-ke yiwo ongisuse ukuthi ngenze lolu cwaningo ngenhloso yokuthola ukadekubona wabanye othisha abenza umsebenzi ofanayo nengiwenzayo kodwa abafundisa isiZulu ezikoleni zamabanga aphezulu esiFundazweni saKwaZulu-Natali.

1.3 ISENDLALELO SOCWANINGO

Lolu cwaningo lubheke ukufundwa nokufundiswa kwesiZulu ulimi lwesiBili, kodwa kubukwa ikakhulukazi ukufundiswa kwamakhono olimi. Nakuba sazi ukuthi ulimi lunamakhono ajwayelekile amanje: amakhono ayizamukelisi (elokulalela nelokufunda) nalawo ayizimvezo (elokubhala nelokukhuluma, lolu cwaningo lugxile kakhulu emakhonweni olimi ayizimvezo; elokubhala nelokhuluma. Ucwaningo lugxile kakhulukazi ezikoleni ezikhethekile eziseziYingini ezimbili; esaseMlazi nesasePhayindane, esiFundazweni saKwaZulu-Natali, eNingizimu-Afrika. Ngenxa yekhethelo lezikole, futhi namabanga aphezulu eNingizimu-Afrika; kusukela ebangeni leshumi kuya kweleshumi nambili, ucwaningo lubuka izikole ezifundisa isiZulu ulimi lokuQala lokweNgeza. Itemu elithi Ulimi lokuQala lokweNgeza lingelinye lamatemu asetshenziswa nguMNYango WezeMfundo eNingizimu-Afrika ukwehlukanisa amaqophelo okufundiswa nokufundwa kwezilimi ezikoleni. Nokho-ke lolu cwaningo lusebenzisa itemu elithi ulimi lwesiBili kunaleli elisetshenziswa nguMNYango WezeMfundo eNingizimu-Afrika ngenxa yokuthi leli temu laziwa futhi lisetshenziswa emhlabeni wonkana ukukhomba ulimi umfundi alufundayo okungelona olwaseKhaya. Ngaleyo ndlela kulo mqingo ngisebenzisa itemu elithi ulimi lwesiBili kusuka manje; lokhu kungesizathu sokuthi noma ubani ozoqonda lolu cwaningo akwazi ukululandela futhi aluqonde kahle.

Emva kokhetho lukaZwelonke eNingizimu-Afrika olwenzeka ngonyaka we-1994, uhulumeni wabe usuzibandakanya ohlelweni olunzulu nolwaluqikelela ukusebenza kwezilimi zezwe laseNingizimu-Afrika, okubalwa kuko ukusungulwa kwenqubomgomo yezilimi nokusetshenziswa kwazo emkhakheni wezemfundo. Lokhu kwabe kusho ukuthi izilimi zama-Afrika zaseNingizimu-Afrika, okubalwa kuzo nesiZulu zabe sezibalwa njengezibalulekile nezihlonishwayo nokwaholela ekusungulweni kwenqubomgomo yolimi nokusetshenziswa kwalo okuqokethwe

umthethosisekelo wezwe (The Constitution of the Republic of South African, 1996). Phakathi kokuningi okuqukethwe umthethosisekelo uhlamvu lwamazwi (*Clause 6*), olumayelana nezilimi zaseNingizimu-Afrika. Kuyaziwa ukuthi izwe laseNingizimu-Afrika liyizwe elibulimibuningi ngezilimi zalo eziyishumi nanye ezisemthethweni, nokubalwa kuzo eziyisishiyagalolunye zomdabu zase-Afrika; Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, isiNdebele, isiXhosa, kanye nesiZulu, bese kuthi ezimbili zazo kube ezabeLungu; isiNgisi nesiBhunu. IsiNgisi nesiBhunu kwakuyizona zilimi kuphela ezisemthethweni, nezihlonishwayo nezibalulekile ngesikhathi sobandlululo. Okunye futhi, ngemva kobandlululo kwabe sekufakwa nezinye izilimi ezibizwa ngezihlonishwayo kodwa ezingekho emthethweni; isiJemeni, isiGirikhi, isiGujarati, isiHindi, isiPutukezi, isiTamili, isiTelegu, kanye nesi-Urdu, bese kuba ezisetshenziswa kwezenkolo; isi-Arabikhi, isiHebheru, kanye nesiSanskriti. Kumthethosisekelo-ke, zonke izilimi eziyisishiyagalolunye zabomdabu zase-Afrika zabe sezinikwa izindinganiso zomnotho ngokulinganayo nezimbili zabeLungu okwakuyizona kuphela ezisemthethweni. Umehluko kodwa phakathi kwalezi zilimi zabomdabu zase-Afrika nezabeLungu ukuthi lezi zabeLungu zase zivele sezithuthukisiwe kakhulu, nokwabe sekudinga ukuthi uhulumeni aqhamuke nesu lokusebenza ukuqinisekisa ukuthi nalezi zomdabu zase-Afrika ziyathuthukiswa futhi ziyasetshenziswa. Ngaleyo ndlela-ke, umthethosisekelo uqinisekisa ngokugcizelela ukulingana okufanele kwezilimi zonke ezisemthethweni nokuthi kumele nazo ezama-Afrika zijabulele ukwaziswa ngokulinganayo. Uhlamvu lwamazwi (*Clause 6:1, 2, & 3*) ngaphansi kwesigaba esikhuluma ngezilimi ubeka kanje:

Languages

6. (1) *The official languages of the Republic are Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa, and isiZulu.*
- (2) *Recognising the historically diminished use and status of the Indigenous languages of our people, the state must take practical*

and positive measures to elevate the status and advance the use of these languages.

(3) *a. The national government and provincial governments may use any particular official languages for the purposes of government, taking into account usage practicality, expense, regional circumstances and the balance of the needs and preferences of the population as a whole or in the province concerned; but the national government and each provincial government must use at least two official languages.*

b. Municipalities must take into account the language usage and preferences of their residents.

Isitatimende senqubomgomo yezilimi asikugcinanga ngokudingidwa ngaso ngaphansi kwesigaba sokusetshenziswa kwezilimi yimiphakathi yaseNingizimu-Afrika kuphela, kodwa siyaqhubeka nokuvela ezinhlelweni zokufezekiswa kwezinqumo nokuqala ngokubukwa umkhakha wezemfundo. Uhlamvu lwamazwi (*Clauses 29, in Chapter 2: Bill of Rights*), ngaphansi kwesigaba somkhakha wezemfundo luqinisekisa la malungelo alandelayo:

Education

29. (1) *Everyone has a right*
a. to a basic education, including adult basic education; and
b. to further education, which the state, through reasonable measure, must make progressively available and accessible.

(2) *Everyone has a right to receive education in the official language or languages of their choice in public education institutions where that education is reasonably practicable. In order to ensure the effective access to, and implementation of, this right, the state must consider all reasonable educational alternatives, including single medium institutions, taking into account*
a. equity;
b. practicability; and

c. the need to redress the results of past racially discriminatory laws and practices.

Okunye futhi, nokwengeza izinhlamvu zamazwi ezicashunwe kumthethosisekelo wezwe laseNingimu-Afrika mayelana nezilimi nobuliminingi bezwe, *The Education White Paper 2 (1996:4)* iqinisekisa ukukhuliswa nokugququzelwa kwazo lezi zilimi esezenyuselwe ezingeni elilingana nezabeLungu kanje:

We will not promote, under any circumstances the use of only one of the official languages of learning (medium of instruction) in all public schools. Language policy in education cannot thrive in an atmosphere of coercion. No language community should have reason to fear that the education system will be used to suppress its mother tongue."

Isimo samanje saseNingizimu-Afrika ezikoleni sikhombisa ukwazisa lezi zimiso nenqubomgomo ehambelana nokukhululeka kwezwe. Ngaphakathi neNingizimu-Afrika enezinhlanga ezahlukene nobuliminingi, amandla obuliminingi angeke ayekelelwe kanjalo nje. Umbono wokufundiswa nokufundwa kwezilimi zaseNingizimu-Afrika kungumqondo omuhle kakhulu futhi kusho ukuthi izwe liyazazisa izindinganiso zalo ukuphumelela kwezemfundo, emnothweni, kwezombangazwe, kanye nakwezenhlalakahle yomphakathi. Yiyo-ke le nkolelo engenze ngakubona kungifanele nami njengesakhamuzi sezwe ukuba ngikubheke futhi ngikuhlolisise ukufundiswa kwesiZulu ulimi lwesiBili, ikakhulukazi nanjengothisha nomcwaningi okulangazelelayo ukubona ulimi lwesiZulu luhlonishwa, lukhuliswa futhi luthuthukiswa.

Ngonyaka wezi-2014, uNgqongqoshe WezeMfundo eyisiSekelo, uNksz. Angie Motshekga, wamemezela inqubomgomo entsha yokuphoqa ukufundiswa kwezilimi zase-Afrika ezikoleni zonke zemfundo eyisisekelo. EsiFundazweni saKwaZulu-Natali ulimi olwaqala kwaba yisona isiZulu, nesikhulunywa ngabantu abangamaphesenti angama-77.8%, kulandele isiNgisi ngamaphesenti ayi-13.2%, kuze isiXhosa ngamaphesenti ama-3.4%, kuze isiBhunu ngephesenti eli-1.6%, bese kulandele nezinye-ke (Statistics South Africa, 2011). Kubantu-ke baseNingizimu-

Afrika, ukufundiswa nokufundwa kwesiZulu, ikakhulukazi esiFundazweni zaKwaZulu-Natali kusenezingqinamba kodwa futhi isiZulu sibe sibukeka siwulimi olubalulekile ekuxhumaneni kwabantu abangaphakathi esiFundazweni ukuze kungabi nje ukuthi isiFundazwe siyakwazi ukuxhumana ngaso kuphela, kodwa sizuze nasemkhakheni wezenhlalakahle yabantu baso kanye nasezweni lonkana.

Okunye futhi okugqamayo ngesiZulu semfundo ukuthi asinazo izinsizakufundisa nezinsizakufunda ezanele nezisezingeni ukuze zilinganiseke nezezinye izilimi esekade zathuthuka nezazibhekelelwe uHulumeni wesikhathi sobandlululo. Ukwengeza kulokhu, ulimi lwesiZulu qobo lwalo lusathuthukiswa ukuze lube wulimi lwemfundo, nokungathi uma lokhu kwenziwa ngempumelelo kuholele ekushintsheni izimomqondo zabazali ezisabonakala zilukhesa ulimi lwesiZulu (Webb, 2002 & Zungu, 1998). Ucwangingo-ke luqonde ukuhlola inqubeko yokufundiswa nokufundwa kwesiZulu ulimi lwesiBili ezikoleni zekhethele zamabanga aphezulu eziYingini ezimbili kuphela esiFundazweni saKwaZulu-Natali, eNingizimu-Afrika. Lugxile futhi kuphela kwindlelande yokufundisa amakhono ayizimvezo kuphela; elokukhuluma nelokubhala, ukadekubona wothisha besiZulu ulimi lwesiBili, kanye nezinsizakufundisa nokufunda abazisebenzisayo ukufundisa la makhono olimini lwesiBili lwesiZulu.

1.4 ISITATIMENTE SEZINKINGA

Njengoba sengichazile ngenhla, isiZulu njengezinye izilimi zase-Afrika, besicindezelekile isikhathi eside futhi singahlonishwa njengolimi lokuxhumana nolwemfundo. Sasifundiswa njengolimi lwaseKhaya futhi kuphela kubanikazi balo ulimi lwesiZulu. Inqubomgomo entsha esanda kufika nomgomo ohlose ukuthuthukisa izilimi zase-Afrika nokukhuphula ukuhlonishwa kwazo seyiholele ekutheni zifundiswe ezikoleni nasezikhungweni zemfundo ephakeme (DoE, 1996a; DoE, 1996b; DoE, 2002; UKZN Language Policy 2006). EsiFundazweni saKwaZulu-Natali kunezikole ezinhlanhlazelwe ngesizathu sokuthi zazifundisa

ngokwehlukana izinhlanga ezinakekelwe kangcono nguhulumeni wobandlululo; abeLungu, amaKhalathi namaNdiya, ngokulandelana ngokobungcono. Lezi zikole okumanje ezaziwa futhi nezibizwa ngo-*Model C* (DoE, 1996; Mncube, 2009) sezivuleleke ukwamukela nezingane zama-Afrika. Ngokwempoqo kahulumeni njengamanje lezi zikole sezifundisa isiZulu ulimi lwesiBili. Ngokwenqubomgomo yezeMfundo yaseNingizimu-Afrika amaqophelo esiZulu ulimi lwesiBili ahlukaniswe kabili; isiZulu ulimi lokuQala lokweNgeza kanye nesiZulu ulimi lwesiBili lokweNgeza. Izikole zamabanga aphezulu nezekhethelo ezicwaningiwe zona zifundisa isiZulu ulimi lokuQala lokweNgeza. Njengoba sengike ngachaza ngenhla kulo mqingo ukuthi ngisebenzisa itemu elithi isiZulu ulimi lwesiBili kodwa ngibe ngisho okufanayo nokuthi isiZulu ulimi lokuQala lokweNgeza, okuyitemu elisetshenziswa kwezemfundo eNingizimu-Afrika. Okokuqala okungigqugquzele ukwenza lolu cwaningo ukuthi othisha abafundisa isiZulu ulimi lwesiBili kulezi zikole baqhamuka ezikhungweni eziqeqesha othisha ukufundisa isiZulu ulimi lwaseKhaya (Turner, 2010). Kulezi zikole futhi, isiZulu ulimi lwesiBili sifundwa ngabafundi abaxubile; ngobuzwe, ngezinhlangothi, kanye nangebala. Okunye futhi okutholakalayo kulezi zikole, sekunabafundi abaningi abangama-Afrika abaqhamuka kwezinye iziFundazwe nakwamanye amazwe angaphandle kwezwe laseNingizimu-Afrika (Nanivadekar, 2014). Laba bafundi uma sekufanele bakhethe ulimi lwesiBili kwezimbili ezifundiswa ezikoleni ezisesiFundazweni; isiZulu nesiBhunu, bakhetha isiZulu. Isizathu salokhu kungukuzihlanganisa namasiko ahlobene nawabo ngenxa yebala labo noma ubuzwe babo (Brinton, Kagan & Bauckus, 2017; Kondo-Brown, 2005). Loluhlobo lwabafundi luyatholakala ezikoleni kusukela emabangeni aphansi kuya kwaphezulu, kanye nasezikhungweni zemfundo ephakeme. Okuxegayo ukuthi zonke lezi zinhlobo zabafundi zitholakala zifundiswa isiZulu ulimi lwesiBili emaklasini ahlunganisiwe.

Olunye uhlobo lwabafundi kulezi zikole ngabafundi abakhuluma isiZulu ulimi lwaseKhaya. Abanye abacwaningi sebeke bazicwaninga izimo ezikoleni lapho

kufundiswa khona isiZulu ulimi lwesiBili kubafundi abakhuluma isiZulu ulimi lwaseKhaya (Zungu & Pillay, 2010 & Turner, 2010). Lesi simo siholela ekungahambelanini nendlela okumele ngabe laba bafundi bafundiswa ngayo isiZulu ulimi lwabo, nasekudidekeni ukuthi othisha babafundisa kanjani abafundi abasemaqophelweni angalingani isiZulu esifanayo. Kuwona futhi umkhakha wokufundiswa kwezilimi zase-Afrika njengolimi lwesiBili ezikoleni, sekuke kwabukwa ukuthi kukhona ukusetshenziswa kwezindlela zokufundisa ulimi lwesiNgisi ukufundisa lezi zilimi kulezi zikole (Freeman, 1994; Wildsmith-Cromarty, 2013). Kwaphinde kwatholakala nokuhunyushwa kwezinsizakufundisa zolimi lwesiNgisi zihunyushelwa ukufundisa izilimi zama-Afrika (Ramani & Joseph, 2009).

UMNyango WezeMfundo kuZwelonke unalo uhlelo olushicilelwe lokufundiswa kwesiZulu ulimi lwesiBili. Lolu hlelo lutholakala emqulwini obizwa ngokuthi; IsiTitimende soHlelo lweziFundo lukaZwelonke (uTaHFuZwe). Phakathi kulo mqulu, emakhasini 9 no-10, nalapho kwethulwa khona isigaba sokufundiswa kwezilimi, nangaphansi kwesigatshana sokufundiswa kwesiZulu ulimi lwesiBili, nabalubiza kodwa ngolimi lokuQala lokweNgeza, kulotshwe kanje:

EsiGabenisi esiPhakathi neNdawo kanye nesiGaba esiPhakeme abafundi bayaqhubeka bathuthukise amakhono abo okulalela, okukhuluma, okufunda kanye nokubhala. Kulezi zigaba iningi labafundi lifundiswa ngoLimi lokuQala lokweNgeza, i-*English*, futhi kumele lijwayezwe lona kakhulu. Kumele kugcizelelwe ukuthi abafundi basebenzise lona lolu limi uma becabanga. Lokhu kwenza abafundi bathuthukise amakhono abo okuhlakanipha kwezemfundo, abasuke bewadinga ekufundeni izifundo ezifana nesayensi nge-*English*. Babuye bagxile kakhudlwana emibhalweni yobuciko futhi baqale ukuzakhela izithombe emiqondweni besebenzisa i-*English*.

Lesi sigaba engisicaphune kulo mqulu, sifundeka sengathi uMNyango WezeMfundo awukhulumi lutho futhi ngesiZulu ulimi lwesiBili. Ngoba konke okuqukethwe ngokufundiswa kolimi lwesiBili, kusho ngokusobala ukuthi baqonde

ulimi lwesiNgisi, nokuyinkinga enkulu futhi ukuthi kanti isiZulu siyefana yini nesiNgisi. Lesi sitatimende sodwa, sikubeka ngokusobala ukuthi uMNYango awunayo incazelo yesiZulu ulimi lwesiBili nokufundiswa kwaso ezikoleni. Lezi zingqinamba esengizibalile ngokweyamanisa noTaHFuZwe ziholela ekutheni kungacaci kahle ukuhlelelwa kokufundiswa kwesiZulu ulimi lwesiBili ezikoleni, nokumele ngabe uMNYango WezeMfundo wandulele ngokukuhlolisisa ngaphambi kokuthi isiZulu kanye nezinye izilimi zama-Afrika zifundiswe ezikoleni.

Okunye okuyinkinga futhi ukuthi izinsizakufundisa zesiZulu ulimi lwesiBili zibhalwe zasuselwa esiZulwini ulimi lwaseKhaya kodwa zabe sezenziwa zaba ludlana ukuze zibizwe njengezesiZulu ulimi lwesiBili. IsiZulu ulimi lwaseKhaya okuthathelwe kuzo umthamo wolimi lwesiBili nazo zindala futhi zisasebenzisa izindlelande nezindlela ezindala. Izincwadi-ke zesiZulu ulimi lwesiBili ezikhona zibonakala zingasekelwe ucwaningo oselwenziwe noma injulalwazi yokufundisa ulimi lwesiBili, kodwa kuphela nje zilandela umgudu ngokukaTaHFuZwe.

1.5 ISIQONDISO NENHLOSOMFEZO KOCWANINGO

Lolu cwaningo luhlose ukuhlolisisa ukufundwa nokufundiswa kwesiZulu ulimi lwesiBili, kodwa kubhekwa kuphela amakhono elokukhuluma nelokubhala. Ukuba nekhono lokubhala kusho ukuthi abantu bayakwazi ukuxhumana ngendlela yokusebenzisa ulimi uveze imizwa ngezimpawu zokuloba, kanti ukuba nekhono lokukhuluma kona kusho ukuthi abantu bayakwazi ukuxhumana bephimisa imisindo eyakha amagama nemisho enomqondo kusetshenziswa ulimi. Kokubili, ukubhala nokukhuluma kuyindlela abantu abayisebenzisa ukuveza imizwa nemibono yabo kwabanye. Lokhu kuhlolisisa kuphenya kuphela izindlela othisha abafundisa ngazo la makhono ayizimvezo nezimo abafundisa ngaphansi kwazo emabangeni aphezulu ezikoleni, okungamabanga okugcina ngaphambi kokuthi abafundi baphumele emhlabeni wokusebenza bexhumana nabantu noma ayisisekelo semfundo ngaphambi kokuthi baqale imfundo ephakeme.

1.6 IZINHLOSONGQANGI

Lolu cwaningo lunemiklamo elandelwayo, lokhu okwenza ukuba lube nomongo lapho lugxile khona. Isizathu sokuveza umongo okhethekile sikunguthi kuqondakale imiphumela yalo uma isihlaziyiwe. Lo mongo wocwaningo uqukethwe yizinhlosongqangi zalo. Lezi zinhlosongqangi yizona futhi okuphuma khona imibuzongqangi yocwaningo. Lolu cwaningo lunalezi zinhlosongqangi eziyisihlanu ezilandelayo nemibuzongqangi eyisihlanu eyakhelwe kuzo:

1. Ukuhlolisisa ulwazi nokuqonda kothisha mayelana nezindlela zokufundisa amakhono elokukhuluma nokubhala esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni.
2. Ukuhlonza izinjulalwazi nezinzululwazi othisha abazisebenzisayo ukufundisa amakhono elokukhuluma nokubhala esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni.
3. Ukuhlolisisa amasu othisha abawasebenzisayo ukufundisa amakhono esiZulu ulimi lwesiBili, elokukhuluma nelokubhala, ezikoleni emabangeni aphezulu.
4. Ukuhlonza uhlobo lwezinsizakufunda nokufundisa othisha abazisebenzisayo esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni.
5. Ukuhlongoza ukwenza okunembayo ekufundiseni amakhono elokukhuluma nelokubhala esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni.

1.7 IMIBUZONGQANGI

Imibuzongqangi emihlanu elandelayo, nayo yakhiwe kuzona izinhlosongqangi ezinhlanu ezibalulwe ngenhla:

1. Yiluphi ulwazi nokuqonda kothisha mayelana nezindlela zokufundisa amakhono elokukhuluma nelokubhala esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni?
2. Ngabe yiziphi izinjulalwazi nezinzululwazi othisha abazisebenzisayo ukufundisa amakhono elokukhuluma nelokubhala esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni?
3. Yimaphi amasu othisha abawasebenzisayo ukufundisa amakhono esiZulu ulimi lwesiBili, elokukhuluma nelokubhala, ezikoleni emabangeni aphezulu?
4. Ngabe luhlobo luni lwezinsizakufunda nokufundisa othisha abazisebenzisayo esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni?
5. Ngabe yikuphi ukwenza okunembayo ekufundiseni amakhono elokukhuluma nelokubhala esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni?

1.8 IMINGCELE YOCWANINGO

Lolu cwaningo lunemingcele ngokuzikhethela nangokulawulwa injulalwazi eyeseke ucwaningo, negxile kakhulu eziphumweni zokufundisa nokufunda ulimi lwesiBili, ngenhloso yokuhlolisisa kuphela ukufundwa nokufundiswa kwamakhono elokukhuluma nelokubhala, futhi ezikoleni zekhethelo eziseziYingini ezimbili, esaseMlazi nesasePhayindane, esiFundazweni saKwaZulu-Natali eNingizimu-Afrika. Ukukhetha kwami kuphela lawa makhono ukuthi womabili ayahambisana, ngokuba ayizimvezo zokufunda ulimi emva kokulufundiswa nokulufunda, kakhulukazi ukuluthola nokulufunda okugcizelelwa injulalwazi kaKrashen. Ngikhethe ukuhlola ukufundwa nokufundiswa kwamakhono ayizimvezo kuphela ngoba yiwona okulindeleke ukuthi abonakale kakhulukazi ngoba nezikole ezikhethiwe ezamabanga aphezulu, nalapho abafundi

sebengasemaphethelweni emfundo yabo eyisisekelo ngaphambi kokwedlulela emfundweni ephakeme noma baqale ukubhekana nomhlaba wangaphandle emisebenzini abazikhethele yona.

Okunye futhi okungumngcele walolu cwaningo ukuthi luxile kuphela esiFundazweni esisodwa futhi eziYingini ezimbili nasezikoleni zekhethelo. Isimo sokufundwa nokufundiswa kwesiZulu ulimi lwesiBili angeke sifaniswe nokufundwa nokufundiswa kwaso kwezinye iziFundazwe noma iziYingi. Lolu cwaningo futhi alubuki imiphumela eqhibuke ezinombolweni kodwa lubuka imiphumela eqhibuke kwimininingo esetshenziswe ukuhlola isimo sobunjalo botho ngokuxoxa kwabahlanganyeli ngesimo sabo, nangokubuka okwenzeka endaweni yocwaningo njengoba kunjalo. Ngaleyo ndlela-ke, imiphumela yocwaningo ngeke isatshalaliswe eziFundazweni zonke futhi nasezweni lonke.

1.9 UBUMQOKA BOCWANINGO

Lolu cwaningo luhlose ukwengeza ulwazi mbe olwazini lwolimi lwezemfundo, ikakhulukazi ukucacisa nokukhulisa izindlelande zokufundiswa kwesiZulu ulimi lwesiBili. Kodwa-ke, ukuze isiZulu sithuthuke futhi sikhuphuke size sifike ezingeni eliphezulu, kusenesidingo sokuyobona ukuthi emsebenzini owenzekayo manje kuqhubekani, nokubalwa kuwo ukuxoxisana nothisha besiZulu abenza umsebenzi wokufundisa njengamanje nokuyibona abaphila kulo nzikandaweni wokwenza lo msebenzi ezikoleni. Njengoba sengichazile ngenhla, ucwaningo lwenziwe endaweni enemikhawulo nasezikoleni ezikhethekile, kodwa imiphumela yalo ingelekelela ukusiza ukuqonda isimo, bese futhi iphinde isebenze njengesisekelo somsebenzi wokufundiswa kwesiZulu ulimi lwesiBili. Ingasiza ukwenza kubonakale ukuthi kumele kuqalwe kuphi, kuqalwe ngani, futhi kuqalwe kanjani, emva kokuhlola unzikandweni okufundiswa ngaphansi kwawo. Okunye futhi, ucwaningo luhlose ukuhlola bese kubhekwe namasu angaqambeka ukwenza izinsizakufunda nezinsizakufundisa ukuze isiZulu sithuthukiswe futhi sikhuliswe

ngendlela esezingeni eliphezulu kanye nokuhlangabezana nezidingo zokufundiswa kwesiZulu ulimi lwesiBili. Okokugcina, ucwaningo luhlongoza ukuholela ekuthuthukisweni izifunjwana ezimayelana nezindlela zokufundisa isiZulu ulimi lwesiBili ezikhungweni zemfundo ephakeme. Lokhu kungasiza ukwelekelela ukugqugquzela othisha besiZulu ukuthatha umkhakha wokufundisa isiZulu ulimi lwesiBili njengomsebenzi obalulekile ukwelekelela nozimele kuneminye imikhakha yemfundo ephakeme. Inqubeko yokuba nothisha besiZulu ulimi lwesiBili abakufundele ukwenza umsebenzi wokufundisa isiZulu ezikoleni ezifundisa isiZulu ulimi lwesiBili kungaholela ekutheni kwehle izinga lokukheseka kolimi lwesiZulu ezikoleni. Njengabo bonke othisha bezinye izilimi, nesiZulu singahlonishwa bese lokho kuholele ekubeni nemiphumela emihle nenomvuzo. Uma futhi othisha beqeqeshwe kahle ngendlela emiselwe ukufundisa ulimi lwesiBili, lokho kungehlisa izinga lokwentuleka kwezinsizakufunda nezinsizakufundisa ngoba phela bona othisha besiZulu qobo lwabo bangaba ngabacwaningi bomsebenzi wabo abawufundele bese inkokhelo yalokho kube ukuthuthukiswa kwesiZulu ulimi lwesiBili.

1.10 UKUHLELEKA KWEZAHLUKO

Lolu cwaningo luhleleke ngokulandelana kwezahluko eziyisishiyagalombili, nezilandeleka kanje:

Esahlukweni sokuqala ngethula isisusa nesendlalelo kocwaningo, bese ngilandelisa ngokwethula isitatimende sezinkinga, isiqondiso nenhlosomfezo kocwaningo, kulandele izinhlosongqangi kanye nemibuzongqangi kocwaningo, bese ngivala ngokwethula imingcele kanye nobumqoka bocwaningo.

Esahlukweni sesibili ngibuyekeza imibhalo eyeseka ucwaningo nalapho ulwazi oluningi luphuma khona ukuklama nokuhlela lolu cwaningo, kusukela ekufundisweni kolimi lwesiBili eNingizimu-Afrika, ukufundiswa kolimi lwesiBili

kwamanye amazwe, izimomqondo eziphathelele nokufundiswa kolimi lwesiBili, ukufundiswa kwamakhono ayizimvezo, elokukhuluma nelokubhala, amaqophelo obungoti bolimi lwesiBili, bese okokugcina kube ubuluqobo bokuzakha obuhambelana nolimi.

Esahlukweni sesithathu ngigxile ohlakeni lwenjulalwazi eyeseka ucwaningo lonke futhi okuyiyona engumgogodla imiphumela yocwaningo eyencike kuwona. Umthamo walesi sahluko wendulelwa ukubuyezwa kwemibhalo equkethe amakhonsephe amayelana nokutholakala nokufundwa kolimi lwesiBili. Ngibe sengikhuluma ngenjulalwazi kaKrashen yokufundwa kolimi lwesiBili ngigxila kakhulu esiHlawumbiselweni somthamo wolimi.

Esahlukweni sesine ngendlala kabanzi ngezindlela zocwaningo engizilandelile kusukela ekuqaleni kuze kufinyelele emiphumelweni engiyivezile ezahlukweni ezingasekugcineni. Lesi sahluko siqukethe ingxoxo emayelana nomklamo nezindlela zokuqhuba ucwaningo, ipharadaymu esetshenzisiwe ukuhlaziya nokubuka inzikandaweni yocwaningo, uhlaka lwocwaningo, izindlela zokuqoka abahlanganyeli, incanzelo ngenzikandaweni yocwaningo, izindlela zokoqoka iminingo ezisetshenzisiwe, izindlela zokuhlaziya imininingo, isigaba esikhuluma ngobuqiniso nokukholakala kocwaningo, isigaba esikhuluma ngenkambiso elungileyo elandeliwe ukwenza ucwaningo, bese kugcina isigaba esikhuluma ngezingqinamba nemikhawulo kocwaningo.

Esahlukweni sesihlanu, ngidingida kabanzi ngokutholakele kulo lonke ucwaningo. Kulesi sahluko ngixoxa ngezindikimba zokuqala ezimbili zokutholakele okuyilezi; (i) Umqondo wothisha ngokufundiswa kolimi lwesiBili nokuxegayo ekufundisweni kwamakhono olimi. (ii) Amaqophelo obungoti babafundi bolimi lwesiBili emaklasini. Kulesi sahluko ngixoxa bese ngihlaziya imiphumela yocwaningo, bese ngibeka izifakaziso ezicashunwe kwimininingo yocwaningo njengobufakazi bokutholakele.

Esahlukweni sesithupha, ngixoxa kabanzi ngezindikimba zesibili ezimbili zokutholakele kulolu cwaningo okuyilezi; (i) Izimomqondo zothisha besiZulu nezozakwabo bezinye izifundo, (ii) Ulimi namandla: Ikhethelo labafundi ngokolububobo bokuzakha. Kulesi sahluko nakhona ngiveza bese ngihlaziya imiphumela yocwaningo, bese ngibeka izifakaziso ezicashunwe kwimininingo yocwaningo njengobufakazi bokutholakele.

Esahlukweni sesikhombisa ngihlaziya konke okutholakele kulolu cwaningo. Lapha ngeyamanisa imiphumela yocwaningo nemibhalo elungele kanye nenjulalwazi kaKrashen yokutholakala kolimi lwesiBili eyisisekelo socwaningo.

Esahlukweni sesishiyagalombili ngixoxa ngesihlongozo sendlelande yokufundiswa kwesiZulu ulimi lwesiBili, ngigxila emakhonweni elokukhuluma nelokubhala. Okunye okuqukethwe yilesi sahluko yisiphetho socwaningo nezincomo ezimfumfutha emiphumeleni yocwaningo.

1.11 IQOQA LESAHLUKO

Lesi sahluko sethule ucwaningo ngokuveza okuqukethwe umthethosisekelo wezwe laseNingizimu-Afrika ngezilimi, isendlalelo socwaningo. Sethule ugqozi olungisuse ukwenza lolu cwaningo, isiqondiso nenhlosomfezo, kanye nesitatimende sezinkinga. Siqhubekile sethula izinhlosongqangi kanye nemibuzongqangi okuhole ucwaningo. Imingcele nemikhawulo kocwaningo nako kwethuliwe, kulandelwa ubumqoka bocwaningo, kwase kulandela isigaba esiqukethe ukuhleleka kwezahlukelelo zocwaningo lonke.

ISAPHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1 ISINGENISO

Ziningi izingcwaningo esenziwe ngokufundiswa kolimi lwesiBili cishe emhlabeni wonke jikelele, kanti futhi zincane kakhulu eziqondene ngqo nokufundiswa kwezilimi zase-Afrika njengezilimi zesiBili ezweni futhi lapho zikhulunywa khona. Ngaleyo ndlela-ke, lesi sahluko sihlase ukubuyekeza izingcwaningo kuphela ezihambelana nezindikimba eziqhibuke eminingwaneni ekhethelwe ukuqhuba lolu cwaningo. Noma zingakhulumi ngqo ngokufundiswa kwesiZulu ulimi lwesiBili, kodwa ziyahambelana nonzikandweni wokufundiswa kwesiZulu ulimi lwesiBili ezweni laseNingizimu-Afrika. UMertens (2010) uchaza ukubuyekeza kwemibhalo ngenhloso yokuveza isizathu esiholele ocwaningweni. Okusho ukuthi inhloso yalesi sahluko ukuveza imibono yabanye ababhali ngokubuyekeza imibhalo yabo ukwesekela unzikandaweni wocwaningo nokuklama umgudu oqukethe umqondo wocwaningo.

Ukwendlalela-ke ucwaningo, kulesi sahluko ngikhuluma ngokutholakele kweminye imibhalo ehambelana nokufundiswa kwesiZulu ulimi lwesiBili, kusukela ekufundisweni kolimi lwesiBili, izindlela namasu kokufundisa ulimi lwesiBili, kanye nezimomqondo zabo bonke abathintekayo ekufundisweni kolimi lwesiBili. Okokuqala, ngiveza ukufundwa nokufundiswa kolimi lwesiBili nokulandelwa kwezindlela namasu asetshenziswayo ukufunda nokufundisa ulimi lwesiBili ngempumelelo. Okwesibili, ngikhuluma ngezimo eziholela kwizimomqondo ezahlukehlukeneyo mayelana nokufundwa nokufundiswa kolimi lwesiBili, nokubalwa kuzo iqhaza elibanjwa inhlalakahle yomphakathi nalapho

ulimi lwesiBili lufundwa futhi lufundiswa khona. Okwesithathu, ngiphetha isahluko ngokuhlobanisa imibhalo ebuyekeziwe nocwaningo, bese kulandela iqoqa lesahluko.

2.2 ULIMI LWESIBILI NOKUTHOLAKALA KWALO

UMcKay (2003) uqakulisa ngokuthi ulimi lwesiBili lomuntu yilolo limi okungelona olwaseKhaya noma aluthole ekhaya, kodwa olusetshenziswa kunzikandaweni umuntu azithole esekuwo, ngaphandle kwasekhaya. UDe Angelis (2007) yena uqakulisa ngokuthi incazelo yolimi lwesiBili ibanzi kakhulu, kodwa singahlawumbisela ukuthi abacwaningi abaningana bayibuka njengenqubeko yokuthola ulimi lwesiBili ngokufanayo nenqubeko yokuthola olokuqala kodwa yona eyehluka ngonzikandaweni wayo nezindlela zokuluthola. ULightbrown noSpada (2006) uveza ukuthi izingcwaningo ezigxile ekutholeni ulimi lwesiBili ziqinisa kakhulu ekukhuleni kolwazi nokusebenzisa ulimi ngabantwana kanye nabantu asebhulile kodwa asebevele benalo olunye ulimi. Uqhuba futhi ngokuthi ukwazi ngokutholakala kolimi lwesiBili kungasiza ukwelekelela abathintekayo ekwakheni izinqubomgomo kwezemfundo ikakhulukazi ukuveza izinjongo eziyizo ngezinhlelo zokufundiswa kolimi lwesiBili (ibid, 2006).

2.2.1 Izindlelande zokufundisa ulimi lwesiBili

Kunempikiswano-ke ukuthi ulimi lwesiBili kumele lufundiswe kanjani futhi ezimweni ezinjani ngoba kubukeka sengathi ayikho indlela engcono ukuhlangabezana nezimo ezahluahlukene noma futhi nabo othisha bolimi lwesiBili kunoma imuphi unzikandaweni abasebenza kuwona behluahlukene ngolwazi abanalo ukuthi lezi zilimi kumele zifundiswe kanjani (Prabhu, 1987). UPrabhu uqhuba futhi athi, izinga lokufundisa ulimi lwesiBili kunoma yiliphi iklasa kuncike olwazini lukathisha nezindlela azilandelayo ukufundisa ulimi lwesiBili,

nokusho futhi ukuthi, kungenzeka ukuthi izindlela uthisha wolimi lwesiBili azisebenzisayo eklasini azincikile emigomweni nemithetho okumele ayilandele. Kunalokho, kunezimo noma amandla amcindezele naqhamuka ngezindlela eziningi bese lokho kuba nomthelela ukuthi ulufundisa kanjani ulimi lwesiBili (ibid, 1987). NgokukaPrabhu, imisebenzi yaseklasini akuyona esekelwe izindlela zokufundisa noma nokufunda, kodwa kugcina sekuyizindlela abazijwayeza zona ngokuhlanganyela; othisha nabafundi, ezikhundleni nakunzikandaweni ababekwe kuwona ukufunda nokufundisa ulimi lwesiBili (bid, 1987). Ukubiza lokhu futhi ngokuthi izindlela zokufunda nokufundisa ezeyame kunzikandaweni okufundwa kuwona ulimi lwesiBili, nokuchaza ukuthi, uthisha wolimi lwesiBili ufunda kubafundi bakhe ukuthi uzobafundisa kanjani, nabo abafundi bamukele lokho uthisha abahlelele kona emva kokuthi sebemkhombisile nabo lapho bekhona nalapho bephuma khona nolimi.

UCelce-Murcia (2001) uchaza izindlela ezahlukene zokufundisa ulimi lwesiBili ngokuthi kukhona ezilandela indlelande egcizelela ekulusebenziseni ulimi, nokusho ukulukhuluma nokuluqonda. Bese eyesibili ayichaze ngokuthi indlelande yokuhlaziya ulimi, nokusho ukuthi luyafundwa ngemithetho nohlelo lwalo (ibid, 2001). Ocwaningweni lwakhe, ubuyekeza izindlelande zokufundisa ulimi lwesiBili nezazisetshenziswa konzikandaweni abahlukahlukene futhi ngezindlela ezahlukene zokufundisa, nazibala ngokulandelana kanje:

1. *Grammar-Translation Approach*
2. *Direct Approach*
3. *Audiolingual Approach (U.S.)*
4. *Cognitive Approach*
5. *Comprehension-Based Approach*

Uqakulisa ngokuthi lezi zindlelande zozinhlanu ngokulandelana kwazo zigxile kakhulu ohlelweni lokufundisa olugcizelela uhlelo lolimi. Uqhuba athi futhi,

othisha bezilimi ezifundwa kanye nababhali bezincwadi zokufundisa lezo zilimi banokuthi ukufunda nokufundisa kanye nezinsiza kufundisa ulimi kugxile noma kugcizelele kakhulu uhlelo lolimi nemithetho yalo (ibid, 2001). Ezinye-ke izindlelande zokufundisa ulimi lwesiBili ngizichaza kafushane ngezansi.

6. Reading Approach

Le ndlelande yokufundisa ulimi ngokufunda yona incike kakhulu ezibhalweni. Bese kuthi lolu hlelo lokufundisa ulimi luhleleke ngezibhalo kanye namagama amasha kuphela, ngaphandle kokubhekisisa noma ukugcizelela uhlelo lolimi (ibid, 2001).

7. Situational Approach (Brit.)

Le ndlelande yona inokuqukatha izinhloso ezimbili ohlelweni lokufundisa olwakhelwe yona, nokungukuthi kunezimo ezahlukahlukene nezindikimba okufundiswa ngaphansi kwazo. Isibonelo nje, kungaba iseposini, erestorenti, ebhasini, ehhovisi likadokotela, kodwa bese lezo zindikimba zingahambi nje zodwa emoyeni, kunalokho ziphelekezelwe uhlelo lolimi nemithetho yalo okuhambisana naleyo ndikimba okufundiswa ngayo, bese kuba khona nokufundiswa kwamagama amasha okungenzeka adingakale ukusebenzisa ulimi kulezi zindikimba (ibid, 2001).

8. Affective-Humanistic Approach

Le ndlelande yokufunda ulimi ichazwa nguBlair (1991), ngokuthi incike kakhulu ekutheni abafundi bolimi balufunde ulimi besebenzisa bona uqobo lwabo ukuthuthukisa ulwazi lolimi. Okusho ukuthi abafundi uma befundiswa ngale ndlelande, bafundiswa ukuziqonda nokuzithola bona qobo lwabo, nezenzo eziholela ekutheni bangabi nako ukuphikisana nohlelo lokufundisa ababekelwe lona, ngoba basebenzisa ulimi ukuzibheka bona nokukhuluma ngabo, bese bedlulela emiphakathi abaphila kuyona (ibid, 1991). Uqhuba futhi ngokuthi, ngale ndlelande, umfundi wolimi lwesiBili akalingisi omunye umuntu ngolimi

alufundayo kodwa ulufunda ewuyena nje nasemhlabeni wakhe wempilo (ibid, 1991).

9. Communicative Approach

Le ndlelande yokufunda ulimi yona ichazwa uWilkins (1976), njengendlelande edinga ukuthi uhlelo lokufundisa ulimi lugxile kakhulu ezincazelweni nasemisebenzini yolimi. Uqhuba athi futhi uhlelo nemithetho yolimi kule ndlelande kanye namagama amasha nako kubalulekile, kodwa hhayi uma kuzofundiswa kodwa, kuphela uma kuzokwelekela ekusebenziseni ulimi ukufeza izinjongo zokuxhumana (ibid, 1976). UYalden (1983) naye uyahambisana noWilkins ngohlelo lokufundisa ulimi kulandelwa le ndlelande. Ngixoxa kabanzi ngale ndlelande esahlukweni esilandelayo.

Kusobala-ke ukuthi kungumsebenzi kathisha wolimi lwesiBili futhi kubalulekile ukuthi abazi futhi abaqonde abafundi bakhe. Okusho ukuthi kumele azazi izizathu ezibaholela ekutheni bagcine sebeseklasini lakhe lolimi lwesiBili. Okunye futhi ukuthi kumele akwazi ukuzihlolela yena izinsizakufundisa zolimi, okuhambisanayo nokuqaphela isikhathi asisebenzisayo sokufundisa ulimi eklasini, ubungako beklasi noma inani labafundi bakhe, izibhalo eziqukethwe izinsizakufundisa, kanye nezinye izinsizakusebenza eziphathekayo, ezifana nobungako nokuma kweklasi. Uma esebheke konke lokho uthisha uyakwazi ukuthwaxanisa nezidingo zabafundi bakhe, ngesikhathi eqikelele izimomqomdo zabo, kanye namaqophelo olimi abafundi bakhe abakuwo (Peck, 1978).

2.2.2 Uhlobo lwabafundi bolimi lwesiBili ngobudala

Kuyavela ezingcwaningweni eziningana ukuthi ubudala babafundi bolimi lwesiBili bunomthelela omkhulu ekutholeni nasekufundeni ulimi lwesiBili. Kuyagqama kakhulu ukuthi abafundi bolimi lwesiBili abakwazi ukufinyelela eqophelweni elifanayo lokuqephuza ngolimi olimini lwabo lwesiBili, njengoba kwenzeka

olimini lwaseKhaya. Lo mqakuliswano uhlobene kakhulu nemibono yabacwaningi ehlobanisa ukufunda ulimi nesikhathi esimazonzo (Krashen, Long, & Scarcella, 1979; Jacob, 1995; Pratt, 1991; & Billiet, Maddens, & Beerten, 2003). Kanti uHylternstam (1992) yena uveza ukuthi abafundi bolimi lwesiBili nabaneminyaka eyisithupha noma eyisikhombisa abakwazi ukufika ezingeni elilingana nelabanikazi bolimi ngokuqephuza. Uqhuba ngokuthi emva kwaleyo minyaka, abafundi bolimi lwesiBili bafika kuphela kucishe ngokufana nabanikazi bolimi ngokuqephuza, noma benawo amaphutha amancane, kodwa yilawo maphutha abavimba ukuthi befinyelele ezingeni lokulingana nabanikazi bolimi (ibid, 1992). Ngokuqhubeka kwesikhathi kodwa, uHylternstam no-Abrahamson (2003) babe sebeyibuyekeza iminyaka kodwa base beqakulisa ngokuthi iminyaka ayibaluleki, kodwa kuphela kubhekwa ubuncane babafundi, nokuthi emva kwaleso sikhathi kuya ngokuba nzima ukufinyelela ezingeni elilingana lelabanikazi bolimi ngokuqephuza. UKrashen, noLong, kanye noScarcella (1979) bona baqakulisa ngokuthi abafundi bolimi lwesiBili abaqala ukulufunda besebancane, bese bethola nokuzibandakanya nezimo zemvelo la kusetshenziswa khona ulimi, bathola amathuba angcono nasondelene nokuqephuza njengabanikazi bolimi kunalabo abalufunda sebekhulile. Baqhuba ngokuthi futhi nabo asebekhulile bakhula kangcono kunabasebancane uma kuziwa ezigabeni zezakhi zamagama kanye nokwakha imisho (ibid, 1979). Ngokulinganayo nabantwana asebekhulile, bafunda ngokushesha kunabasebancane kodwa uma amathuba okufunda ulimi engashintshi futhi beshesha beqala ukulufunda ulimi (ibid, 1979).

Kuyanconywa kakhulu ukuthi kunamathuba angcono ukufika ezingeni lokuqephuza ngolimi lwesiBili njengabanikazi balo uma ulimi luseshe lwaqala ukufundiswa kubafundi besebancane, noma kona kuba nemithelela engemihle kahle ngenxa yokuthi abafundi bagcina sebeba nobuluqobo obuntengantengayo (Billiet, Maddens, & Beerten (2003). UJacob (1995) yena uqakulisa ngokuthi le nqubeko ibuye futhi iholele ekutheni abafundi abasebancane babe nobuluqobo obumbaxambili, nokwenza bangabe besazazi ukuthi bangobani ngokobuzwe, bese

futhi kuphazamiseke ukuhlobana nobuzwe babo kanye nobuzwe babanikazi bolimi abalufundayo, nokuphinde kube nomthelela kwizimomqondo zabo kanye nendlela abenza ngayo izinto. UPratt (1991) yena wexwayisa ngokuthi abantwana abancane bangazithola sebengena engozini yokudonseka nokuzihlanganisa namasiko ahambisana nolimi abalufundayo bese bezichaza ngendlela abayinikwa izimo abazifundayo nabantu abahlanganyela nabo ukusebenzisa ulimi lwabo lwesiBili.

2.2.3 Impumelelo ekufundisweni kolimi lwesiBili

Kunokuphikisana mayelana nempumelelo ekufundisweni kolimi lwesiBili, nokudalwa yizimo ezingagwemeki, kodwa ezinye zazo ezincike kakhulu emvelweni yomuntu nokusetshenziswa kwezilimi. Abafundi bolimi lwesiBili, ikakhulukazi, noma bangafundiswa nanganoma ngayiphi indlele, izindlela zokufundisa, amasu okufunda, kanye nezinsizakufundisa ulimi, abacwaningi abanengi bayaveza ukuthi kukhona isikhathi sokuma noma sokugcina sokuthola ulimi kumfundi wolimi lwesiBili (Canale & Swain, 1980; Johnson, 1992; Selinker, 1972; & Selinker & Lamandela, 1978). Bonke laba bacwaningi futhi bayavumelana ngokuthi isikhathi sokugcina noma sokuma somfundi wolimi lwesiBili asifani kumfundi nomfundi, kodwa futhi noma bangasondela kanjani ekuqephuzeni ngolimi lwesiBili, lelo zinga angeke lalinganiswa nezinga labanikazi bolimi.

Ezinye izingcwaningo sezike zakubuka ukuthi kungani kunokungalingani kwempumelelo yokufunda ulimi lwesiBili. Kukhona uhlobo lwabafundi impumelelo yabo encike ekutheni baluthole kumuntu onjani ulimi lwesiBili, nokusho ukuthi, lowo muntu ubekuhlelele kanjani ukwedlulisa ulwazi lolimi lwesiBili kumfundi. Lapha kubalwa abazali ngokwehluka kwabo; omama nobaba, ngokufanayo nasesikoleni, ukwehluka kothisha bolimi nolwazi lwabo lolimi kanye nomthamo abawedlulisela kubafundi (Rondal, 1980). URubin (1975) yena uqakulisa ngokuthi impumelelo yabafundi bolimi idalwa ngamasu abanawo okufunda ulimi, kodwa futhi ugcizelela ukuthi uthisha wolimi unokudlala indawo

ebalulekile ukuhlelemba la masu kumfundi, ngokuthi amufundise ukuthi lufundeka kanjani ulimi. Kanti uReiss (1985) yena uphakamisa ukuthi impumelelo yomfundi wolimi incike kakhulu emaswini akhe; okubalwa kuwo ukuqale akwazi ukukhuluma buthule kodwa ngolimi lolo alufundayo, ngesikhathi esamukela umthamo wolimi. Ngesikhathi esakhuluma buthule, uyakwazi ukubhekisisa uhlelo lolimi alutholayo kanye nencazelo yamagama, bese kuqhubeka ngokuthi aziqagelele okunye angakakufundi ngoba eseqonda lokhu asekufundile. Emva kwalokho-ke ube eseyaqala ukulusebenzisa ulimi futhi nanoma ngasiphi isikhathi asitholayo, nokuhambelana nogqozi kanye nesimomqondo azakhele sona ngolimi lolo alufundayo (ibid, 1985). Olunye uhlobo lwabafundi bolimi abaphumelelayo abachazwa nguMollica noNeussel (1997) yilabo abasebenzisa amasu anomvuzo, nabahlale belangazelela ukuthola incazelo. Baqhuba ngokuthi futhi abafundi abakhombisa impumelelo ekufundeni ulimi bahlale bekulangazelela ukulusebenzisa ekuxhumaneni kwangempela ngoba nothisha wabo usuke ebahlelele ukuthi bazoyifeza kanjani le njongo yabo yokufunda ulimi (ibid, 1997). Okunye futhi abakubalulayo, ukuthi umfundi ophumelelayo uyaziqaphelisa yena, bese abe nongqozi lokusebenzisa ulimi, unendlebe yokulalela kanye nekhono lokulalela elihle (ibid, 1997).

Lesi sigaba esingenhla sona, siveza ukuthi noma abafundi bolimi bangachazwa njengabaphumelelayo, kodwa impumelelo yabo abazakheli bona bodwa. Noma bangaluthanda ulimi abalufundayo, lolo thando luyakhiwa nayizimo abafunda ngaphansi kwazo, nokubalwa kuzo ulwazi lwabafundisi bolimi ngezidingo zabo. Ngaleyo ndlela, impumelelo akusiyo eyomfundi kuphela, kodwa ihlanganisa zonke lezi zimo afunda ulimi ngaphansi kwazo nezinomthelela ekufundeni kwakhe ulimi lolo.

2.2.4 Ukufundiswa kwesiZulu ulimi lwesiBili eNingizimu-Africa

Abanye abacwaningi sebeke bahlola izimo lapho isiZulu ulimi lwesiBili sifundiswa kuhlobo lwabafundi abangabanikazi balo ulimi lwesiZulu kwezinye izikole. (Turner, 2010; Zungu & Pillay, 2010). Lolu hlobo lwabafundi besiZulu abafunda isiZulu ulimi lwesiBili seluvule igebe lezingcwaningo ebezingalindelekile, nokumayelana nokufundiswa kwalaba bafundi behlanganiswe nabafunda isiZulu ulimi lwesiBili ngokokuqala ngqa. Abacwaningi abanjengo Wildsmith-Cromarty (2013) baveze ukuthi kunenkinga yokufundiswa kwesiZulu ulimi lwesiBili ezikoleni ngenxa yokushintshwa kwezindlela zokufundisa ulimi lwesiNgisi, bese zisetshenziselwa ukufundisa isiZulu. Kubikwa futhi ukuthi sekubonakale ukuthi kunokwedluliselwa ngisho nokwezinsiza kufundisa zolimi lwesiNgisi kodwa zisetshenziselwe ukufundisa ulimi lwesiZulu kwezinye izikole (Ramani & Joseph, 2009). Baqhuba ngokuthi futhi, inkinga sengathi ikothisha besiZulu abangaqeqeshelwe ukufundisa isiZulu ulimi lwesiBili, bese bezithola sebenana beboleka izindlela zokufundisa olimini lwesiNgisi, kanye nokweboleka izinsizakufundisa bese bezihumushela olimini lwesiZulu. Inkinga ukuthi izinsizakufunda abazisebenzisayo azibavumeli ukufeza izinjongo nezinhloso zokufundisa isiZulu ulimi lwesiBili (ibid, 2009).

UWildsmith-Cromarty (2013) uphakamisa ukuthi ukufundiswa kwesiZulu ulimi lwesiBili kumele kuqalwe ngokuqeqesha othisha bolimi. Uqhuba athi futhi, kubalulekile ukuthi ukuqeqeshwa kothisha bolimi lwesiZulu kungabi nje ukugcina icala, kodwa kwesekelwe ezingcwaningweni nasezinjululwazini zokufundisa ulimi lwesiBili ezisetshenziswayo umhlaba wonke (ibid, 2013). Uveza futhi ukuthi noma sebeqeqeshwa othisha besiZulu, kungalibaleki ukubheka uhlelo nohlaka lolimi abaqeqeshelwa ukulufundisa. Ngaleyo ndlela, bazothola ulwazi lokufundisa isiZulu ulimi lwesiBili, bese futhi bekwazi ukuqonda nonzikandaweni wolimi lwesiZulu, okubalwa kuwo uhlelo lolimi lwesiZulu (ibid, 2013).

2.3 UKUFUNDISWA KWAMAKHONO OLIMI LWESIBILI

2.3.1 Ukufundiswa kwekhono lokukhuluma

Abacwaningi abaningi baqakulisa ngokuthi ukufundisa ikhono lokukhuluma kubandakanya ukwenzisa abafundi imisebenzi yolimi ngokuxhumana okunomqondo (Polio & Gass, 1997, McDough, 2002). Ucwaningo lokufundisa ulimi lwesiBili futhi kugcizelela ukuthi ukuxhumana ngolimi yikona okubaluleke kakhulu nokwelekelela umfundi wolimi ukuthi athuthuke olimini alufundayo (Hadley, 2001). UHadley uqakulisa athi ukuxhumana okuletha iziphumo ezinhle nezakha umqondo ukuthi abafundi bazibandakanye ekuxhumaneni nabanikazi bolimi, kodwa kuqale kubantu ababili kuye emaqoqweni amancane, ngokujwayela komfundi ukusebenzisa ulimi.

UHadley (2001) uphakamisa uhlelo lokufundisa amakhono okukhuluma kodwa ngokuqikelela ukuthi amaqophelo abafundi olimi lwesiBili uthisha uyawaqonda yini. Isibonelo asinikezayo ngohlelo lokufundisa amakhono okukhuluma ukuthatha kuhlobo lwabafundi bolimi lwesiBili alubiza ngalabo abasephansi kakhulu nolwazi lolimi. Uthi-ke, umfundi wolimi lwesiBili osephansi kakhulu angaphumelela futhi azizwe ekhululekile uma ukukhuluma kuqala ngokwethula amagama kanye nohlelo lolimi oluncane asalufunde kanye nalawo magama (ibid, 2001). Uqhuba athi le misebenzi yabafundi abasephansi ngamazanga olimi, iyakhula, bese kuthi abafundi baye ngokuya behlanganyela ezingxoxweni ezivulekile, njengokuchaza utho, ukuzibandakanya ezingxoxweni zokulingisa, kanye nemisebenzi yokuxhumana equkethe ukushintshana ngolwazi noma ngenkulumo (ibid, 2001). Uqhuba ngokuveza izihlawumbiselo ezimbili zokuthuthukisa ikhono lokukhuluma ngokuthi, okokuqala, abafundi bolimi kumele bavulelwe amathuba okusebenzisa ulimi ezimweni ezahlukeneyo nezingaba ezidingekayo ngolwazi lolimi abalufundayo ngaphambi kokuthi baphumele ngaphandle kubakhulumi bolimi. Okwesibili uthi, isigaba esilandelayo nesandulelwa imisebenzi equkethe ulwazi, bese bavulelwe amathuba okulusebenzisa ulimi nabanikazi balo futhi bekonzikandweni abehlukene.

UBirckbichler (1982) uphakamisa izinhlobo ezine zemisebenzi yokusebenzisa ikhono lokukhuluma. Okokuqala, uhlobo lo msebenzi wokuqala wabafundi kungaba owokuqoqa ulwazi lokuzokhulunywa ngakho ngaphambi kokuthi kwakhiwe inkulumo enomqondo. Uphakamisa ukuthi ngalesi sikhathi, abafundi bangahlukaniswa ngamaqembu ukuqhamuka nemibuzo nemibono eminingi ngangokufisa kwabo. Ngesikhathi benza lokho, uthisha kumele ngabe uqale ngokubahola ngokubakhombisa indlela ngolwazi abazoluqoqa (ibid, 1982). Okwesibili, olunye uhlobo lomsebenzi wokufunda ukukhuluma kungaba ukukwazi ukushintsha inkulumo abayethulelwe, bese beyethula ngawabo amagama. Okwesithathu, ukukwazi ukwenaba nengxoxo yabakukhulumayo. Okokugcina ukuthi indaba makube ehlobene nempilo yangempela (ibid, 1982). Zonke lezi zinhlobo zemisebenzi ephakanyiswa uBirckbichler azivezi ukuthi kusuke ekuqaleni esigabeni sokuqoqa ulwazi, eze ekutheni bafundisweni mayelana nolimi ukuze bakwazi ukwenza lokho. Ngaleyo ndlela, ubukeka sengathi uphakamisa inqubeko yokufunda ukukhuluma, ngaphandle kokuveza umsuka wesiqalo salolo lwazi.

ULippi-Green (1997) uchaza inqubeko yokuthola ikhono lokukhuluma ngokuqale umfundi afundiswe imisindo yolimi. Ufanisa leli zinga lokuthola imisindo yolimi njengokuthola izimpahla zokwakha indlu ngaphambi kokuthi uyakhe (ibid, 1997). UVan Der Walt, no-Evans, kanye noKilfoil (2009) bona baphakamisa indlela yokufunda nokufundisa ukukhuluma njengokuqala ngenhloso yokukhuluma. Baqhuba ngokuthi kubalulekile futhi ukuthi umfundi ofunda ulimi aqonde ukuthi kungani uthisha wolimi afune basebenzise izakhi ezithile zolimi ukuze ukuxhumana ngokukhuluma kwabo kuzwakale (ibid, 2009). Uma abafundi sebazi ukuthi bazokwenzani nokuthi bazodingani, kumele futhi ukuthi bafundiswe ukuthi lolo lwazi lolimi asebenalo bazolusebenzisa kanjani ukuze bafezekise injongo yomsebenzi wokukhuluma kwabo. Okokugcina, kumele futhi bafundiswe ukuthi kungasiphi isikhathi lapho kumele khona basebenzise lolo lwazi nokuthi bangalusebenzisaphi emhlabeni wangempela.

2.3.2 Ukufundiswa kwekhono lokubhala

Uma abafundi sebefunde ikhono lokukhuluma ulimi lwesiBili, nelithathwa njengekhono lokuqala emva kokulalela uma umfundi ethola ulimi, olwaseKhaya noma olwesiBili, kube sekulandela ukufunda ikhono lokubhala phansi lokho asekwazi ukukukhuluma (Hadley, 2001). URivers (1975) uchaza ikhono lokubhala ngezigaba ezimbili; ikhono lokwesekela okwaziwayo ngokukubhala phansi, nekhono lokubhala phansi ngenhloso yokudlulisa umlayezo othile. Uqhuba athi kukhona isigaba sokuthola ikhono bese kulandela ikhono lokusebenzisa ikhono (ibid, 1975). Uchaza lezi zigaba ngokuthi ukuthola ikhono kusho ukuqonda imithetho yokubhala, bese kuthi ukusebenzisa ikhono kusho ukukwazi ukusebenzisa ulimi nemithetho yalo nokuthwele umqondo wombiko odluliswayo (ibid, 1975).

Isigaba sokuthola imithetho yekhono lokubhala kusho ukuqopha phansi, noma ukwenza imisebenzi esivele seyenziwe, bese umfundi eyaqedela, ngesikhathi ebhekisisa ukupelwa kwamagama, izimpawu zokubhala, uhlelo lolimi nezivumelwano zolimi, kanye nakho konke okuqukethwe ulwazi lolimi ngaphandle kokuthwala umqondo othile (Rivers, 1975). Okwesibili, kuso lesi sigaba, kulandela isigaba sokubhala ngolimi olufundwayo ngokwenza imizebenzi yohlelo lolimi esimweni esihlelile nguthisha ukuze abafundi bafunde imithetho yolimi (ibid, 1975) UHadley (2001) uchaza indlelande yokufundisa ikhono lokubhala ngokuthi liqala emabangeni aphantsi kakhulu, nalapho ukubhala kungahlukaniswa namanye amakhono, anjengokulalela nokubukela, nayisisekelo sokuqala ukubhala ngolimi. Uhlomisa kodwa ngokuthi noma kuqalwa ezingeni eliphansi, kubalulekile kodwa ukuthi imisebenzi yokubhala ibe kunzikandaweni othile, nowenza ulimi lufundeke njengolwangempela, futhi njengethuluzi lokuxhumana (ibid, 2001). Uthi futhi kubalulekile ukufundisa ukubhala ngendlela engehlukani isigaba sokuthola ikhono nesokulisebenzisa ngoba lokho kwelekelela abafundi ukuthi bakhule ekutholeni ikhono.

Isigaba sesibili esiphakanyiswa uHadley sokufunda ikhono lokubhala ukuthi abafundi kumele babonakale bekhula, ngokwedlulela esigabeni esilandelayo, nalapho sebengasezobhala imisebenzi abaqanjelwe yona ngothisha bolimi, kodwa sebekwazi ukuziqambela imisebenzi ngolimi abalufundayo (Hadley, 2001). Uqhuba athi ngesikhathi beqhubeka bezibandakanya kule misebenzi yokubhala ngolimi, nolimi luyakhula, ngesizathu sokuthi isiyanda imisebenzi abaziqambela yona ngezihloko ezahlukahlukene abahlelelwa zona (ibid, 2001).

UVan Der Walt, nabanye (2009) nabo bayavumelana noRivers (1975) kanye noHadley (2001) ukuthi ikhono lokubhala lithatha isikhathi futhi likhula kahle uma lisetshenziswa. Baqhuba ngokuthi futhi, ukuba nekhono lokubhala akusho nje kuphela ukubhala umcabango wakho phansi bese kuthiwe uyakwazi ukubhala. Bathi kumele umfundi ofundiswa ikhono lokubhala afundiswe nokuthi uma ubhala awuzibhaleli wena, kodwa ubhalela abanye abafundi (ibid, 2009). Ukuhleleka kombhalo wakho nawo bakwenze umqondo futhi kuqukathe ulwazi oluyilo olubhaliwe (ibid, 2009). Ubuqiniso bombhalo nakho futhi bubalulekile ngoba ngale kwalokho angeke umbhalo uveze ikhono lokubhala elifundwe kahle, bese futhi kuqikelelwe ukuthi obhalayo uyazihlanganisa naye nabafundi bombhalo wakhe ngendlela asebenzisa ngayo ulimi, ukwethula ulwazi, kanye nemibono eyenza ofundayo acabange ngokubhaliwe (ibid, 2009). Baphinde baqwashise othisha bolimi ukuthi isikhathi esiningi bafundisa ukubhala ngezihloko ezithile kodwa ababafundisi abafundi ubuciko bokubhala. NoNunan (1991) uyavuma ukuthi ikhono lokukwazi ukubhala lithanda ukuba yinkimbinkimbi, futhi lidinga ukusebenza kwengqondo, nalapho obhalayo eveza khona ukuthi uyakwazi ukusebenzisa wonke amasu okubhala ngesikhathi esisodwa. Uphetha ngokuthi ukubhala kusho umsebenzi oqhubekayo nokwelekelelwa wulwazi.

Ukufunda ukubhala komfundi ofunda ulimi lwesiBili kuyinkinga encane uma ulimi lwabo lwaseKhaya lusebenzisa izinhlamvu ezifanayo nabalufundayo (Van Der Walt, Evans, & Kilfoil, 2009). Baqhuba futhi bathi, uhlobo lwabafundi lolimi lwesiBili abaswele ngemibono yokuthi bazobhala ngani, ngoba bafika emaklasini

olimi lwesiBili sebevele becebile ngolwazi lomhlaba wabo (ibid, 2009). Bathi-ke isimo esinjalo senza kube lula ukufunda komfundi osekhulile uma efunda ulimi lwesiBili ngoba usenokadekubona wakhe, bese ehlanganisa nokukhulisa ukusebenzisa ulimi lwesiBili. Uthisha wolimi lwesiBili kumele abe nekhono lokukwazi ukusebenzisa le mihlaba ngokuvukuza imihlaba yabafundi bakhe bese-ke esusela kulolo lwazi ukuqala ukufundisa ukubhala ngolimi lwesiBili. UKrapels (1990) yena uveza ukuthi kunezinhlalo zabafundi ezimbili; kukhona labo abakwazi ukusebenzisa ulimi lwabo lwaseKhaya ukuqamba indaba, bese bebhala ngolimi lwesiBili abalufundayo. Bese kube khona uhlobo abavele bengakwazi ukuzihlela ngolimi lwabo lwaseKhaya, nabasadinga usizo ngamasu okuzihlela (ibid, 1990).

UWhite (1990) uchaza inqubeko yokubhala ngokuthi iqala ngokuhlongoza inhloso kanye nabafundi ababhalelwayo. Okwesibili, bese kuqhubeka imibono emqondweni womfundi ngohlobo lombhalo azowubhala. Okwesithathu, bese ehlunga imibono yakhe ngamaqoqo bese eyayihlela ngokuhambisana. Okwesine, usengaqala ukubhala kodwa okusenzakanhlaka. Okwesihlanu, ubuyela emuva eseyobukisisa kahle umbhalo wakhe bese ezama ukuqonda awumise ngendlela afuna ume ngayo. Okokugcina, usengafinyelela-ke esiphethweni sokuqeda nokukhipha umbhalo wakhe (ibid, 1990). Ugcizelela kodwa ukuthi, izigaba esesithathu, nesesine, nesesihlanu, zidinga ukubuyekeza kaningana nokuhlolisiswa ngaphambi kokuqhubekela esigabeni esilandelayo. OVan Der Walt, nabanye (2009) baqakulisa ngokuthi-ke, isikhathi esiningi othisha bolimi abafundisi inqubeko yokubhala, esikhundleni salokho bafundisa iziphumo zokubhala. UHudson (1977) uveza ukuthi le nqubeko yokusebenzisa ikhono lokubhala akuyona eyabafundi bolimi lwesiBili kuphela, kodwa ibandakanya nabafundi bolimi lwaseKhaya. Ngaleyo ndlela-ke abafundi bolimi bayehluleka ukufunda ikhono lokubhala uma othisha bolimi bebafundisa ukubhala iziphumo ngaphandle kokudlula ezigabeni zenqubeko yokubhala, nezingumgogodla wekhono lokubhala.

UMagnan (1985) uchaza ikhono lokubhala emabangeni aphezulu emfundo, nalapho abafundi bolimi lwesiBili sebekhule ngokwanele olimini lwabo lwaseKhaya njengenqubeko okulula kakhulu ukuyifundisa. Uqhuba athi, abafundi abakula mabanga abacabangi ukuthi bazobhala kanjani, kodwa iqophelo labo lokuqala lokufunda ukubhala ukusebenzisa ulimi lwabo lwaseKhaya ukubhala lokho abafuna ukukubhala ngolimi lwesiBili (ibid, 1985). Incazelo kaMagnan ayikuvezi kodwa kunesidingo senqubeko yokufunda ukubhala, nengakukhathaleli ukuthi umfundi uyazi ukuthi uzobhalani ngoba unolwazi lolimi lwakhe. Kodwa le nqubeko ingumgogodla ngisho nowabafundi bolimi lwaseKhaya.

UVan Der Walt, nabanye (2009) baphakamisa umhlahlandlela wokufundisa ikhono lokukhuluma kubafundi bolimi lwesiBili nolulandela indlelande yoxhumano lolimi. Okokuqala, baphakamisa ukuthi imisebenzi yokukhuluma yabafundi mayibe ngezimpilo zabo. Okusho ukuthi emva kokuthi uthisha esebafundisile abafundi imisebenzi okumele bayazi, nokuthi kungani kumele bayazi, kanye nokuthi bazoyisebenzisaphi, emva kwalokho uthisha wolimi kumele avulele abafundi amathuba okuthi balusebenzise ulimi sebesebenza ngabodwana (ibid, 2009). Ngalesi sikhathi ulimi lusetshenziswa ngabafundi sebesebenzisa amasu abawufundiswe nguthisha ngolimi ukuze bakwazi ukumelana nezimo abakhuluma ngaphansi kwazo nokuqonda izimo ezintsha abangahlangabezana nazo (ibid, 2009). Baqhuba bathi umsebenzi kathisha ukuvulela abafundi bolimi amathuba okuzibandakanya emisebenzini nokubachazela ukuthi kumele benzeni kanjani bese eyashenxa adedele abafundi basebenzise ulimi (ibid, 2009). Baveza nokuthi futhi uma abafundi bezibandakanya emisebenzini enokuqephuza kolimi, uthisha wolimi kumele abachazele ngaphambili inhloso yomsebenzi abawenzayo, nokuthi amaphutha olimi angeke anakwe, ngoba kubalulekile ukuthi abafundi bazizwe bekhululekile futhi benethezekile ngesikhathi besebenzisa ulimi. Isizathu salokho ukuthi indlelande yoxhumano lolimi iyimvelo, nokusho ukuthi izidingo zabafundi kumele zibekwe phambili (ibid, 2009).

Okwesibili, esinye isiphakamiso ukuthi imisebenzi yabafundi yokukhuluma kumele igxile encazelweni ngaphezu kohlelo lolimi (Van Der Walt, Evans, & Kilfoil, 2009). Okusho ukuthi abafundi kumele babone kunesidingo sokwedlulisa umlayezo kolalele, nokwenza ukuthi olalalele naye alangazelele ukuqonda okukhulunywayo bese eyakuhumusha ngendlela ezosiza okhulumayo ukuthi aziqonde naye ukuthi ubefisa ukuthini. Lesi simo sichaza ukuthi umfundi wolimi angasebenzisa imishwana noma amagama kodwa hhayi imisho ephelile, nokusho ukuthi basebenzisa ulimi ngendlela vele olusebenza ngayo ngenhloso yokwedlulisa umlayezo (ibid, 2009). U-Ur (1981) uphakamisa ukuthi ngalesi sikhathi abafundi basebenzisa ulimi abalufundayo, nomthamo wolimi mawube sezingeni elilingene nolwazi lwabo kodwa futhi kube ngolungatholakala olimini lwangempela. Unzikandaweni lapho kusetshenziswa khona ulimi ubalulekile kakhulu ngoba iwona owelekelela incazelo yolimi olusetshenziwe (Van Der Walt, Evans, & Kilfoil, 2009). Baqhuba bathi abafundi bolimi lwesiBili kuyaphoqa ukuthi bathi befunda ulimi lwesiBili ngesikhathi esisodwa babe befunda nosikompilo oluhambisana nalolo limi ukuze kwelekelele ukuqonda unzikandaweni wolimi (ibid, 2009). Ezinye iziphakamiso zezinhlobo zemisebenzi ukuthi abafundi bolimi badlaliswe imidlalo, ngenxa yokuthi imidlalo iwuhlobo lokufunda abalujabulelayo abafundi futhi iyabagqugquzela ukuthi basebenzise ulimi ngaphansi kwesimo esikhululekile (ibid, 2009).

Kubalulekile kodwa ukuthi othisha abafundisa ulimi lwesiBili kube ngabakuqeqeshelwe ukulufundisa ngendlela esekelwe ezingcwaningweni nakwizinjulalwazi. Ngaleyo ndlela, umsebenzi wabo uba lula futhi abaxakeki ukuthi umsebenzi wokufundisa amakhono, njengelokubhala bazowuqhuba kanjani (Kroll, 1990, Raimes, 1983). UKroll yena uqakulisa athi futhi, uma othisha beqeqeshwe ngokwanele ukwenza umsebenzi wabo bayawuqonda umsebenzi wabo kanye nenqubeko okumele bafundise ngayo abafundi babo ikhono lokubhala. Uqhuba athi futhi, ulwazi lokukwazi ukufundisa ukubhala luhambisana nokukwazi

bona qobo ukubhala, nokwenza kube lula ukuthi bakwazi ukufundisa abafundi ukuthi ukubhala kuyinqubeko futhi kunamaqophelo afundwayo.

2.4 AMAQOPHELO OBUNGOTI OLIMI LWESIBILI

UHadley (2001) uchaza amaqophela abafundi ngezigaba ezine ezinkulu, bese izigaba ezintathu kusuka kwesiphansi ziphinde nazo zihlukane kathathu sisinye, bese esokugcina esiphezulu kunazo zonke ezinye sibe sodwa kuphela. Uthathela emsebenzini kaSwender (1999), nokunguyena owaqamba uhlelo lwamaqophela okufunda ulimi ukusuka kweliphansi kuya kweliphezulu. UHadley (2001) yena ube eseqhubeka nokuchaza la maqophelo abafundi okufunda ulimi lwesiBili ngokuthi kukhona elokuqala, neliphansi kunawo wonke, bese kuba eliphakathi nendawo, bese kuba eliphezulu, bese ekugcineni lilandelwe eliphezulu kakhulu. Okokuqala, iqophelo lokuqala, yilapho abafundi bolimi lwesiBili besakwazi ukusebenzisa ulimi besebenzisa ulimi oluncane kakhulu, bengakabi nalo nhlobo ulwazi lwemisebenzi yabakwaziyo ukukusebenzisela ukuxhumana (ibid, 2001). Kuleli qophelo, inkulumo yabafundi izwakala ngokuphinyiswa kwamagama, nawo abasawafake ekhanda noma iqoqo lamagama angenako ukuhambisana nomsebenzi wawo ukwakha imisho egcwele (ibid, 2001). Izibonelo zala magama kungaba amagama amalunga omndeni, isimo sezulu, izinsuku zesonto, izikhathi zosuku nokunye okufana nalokho ukuqala ukufunda ulimi. UHadley uyaphawula kodwa ukuthi akubona bonke abafundi abakuleli qophela abangakwazi ukusho la magama akulezi zibonelo, kodwa lolu hlobo lwamagama luyizibonelo nje ezingalindeleka kubafundi bolimi lwesiBili abakuleli qophelo (ibid, 2001). Okokugcina ngaleli qophelo ukuthi kukhona abanye abafundi okungathi noma belindeleke ukuthi babe kuleli qophelo, kodwa bona bakwazi ukugcina konke abakufundayo njengoba bekutholile kumthamo wolimi, bese kuthi okufanayo ngabo ukuthi bonke abakwazi ukukusebenzisa ngenhloso yokuxhumana ngolimi (ibid, 2001).

UHadley (2001) uchaza iqophelo lesibili labafundi bolimi lwesiBili njengalabo asebengaphezu kweqophelo eliphansi. Laba-ke bakhombisa ukuthi sebedlulile eqophelweni lokuqala ngokuveza lezi zimpawu ezilandelayo; 1) sebeyakwazi ukusebenzisa ulimi ngokusho abakucabangayo kodwa bencike olwazini lomthamo wolimi abakwazile ukuwugcina ezingqondweni zabo, 2) sebeyakwazi ukubuza imibuzo nokuphendula imibuzo efanayo uma isibhekiswe ngakubona. Kanti uma kuqhathaniswa nalaba abasezingeni eliphansi bona bakwazi kuphela ukuphendula ngegama elilodwa noma amabili uma umbuzo bewuzwa, bese kuthi abakuleli qophelo bona bayakwazi ukuphendula ngemishwana emifishane (ibid, 2001). Okwesithathu, laba bafundi sebenalo futhi ulwazi lokusebenza kolimi ngendlela olusetshenziswa ngayo ngabanikazi balo, kodwa okungatheni ukuthi bangaqhuba ingxoxo yansukuzonke engeyinde kangako, njengokubingelela nokuvalelisa, okuhambisana nokuqonda isimo salolo hlobo lwengxoxo, kuncike ekutheni bakhuluma nobani (ibid, 2001). Okwesine, sebeyakwazi futhi ukukhuluma ezimweni la kumele baphile khona ngolimi, njengasizimweni uma bethatha indlela, noma behlala endaweni ethile la kumele khona baqonde isiko lakhona ngolimi (ibid, 2001). Okokugcina, inkulumo yabo ibonakala noma izwakala ngemishwana emifishane futhi besebenzisa inkathi yamanje, nokuncane kakhulu okuyizibonakaliso zohlelo lolimi. Okusho ukuthi inkulumo yohlobo lwalaba bafundi ihambisana nokungaqondakali kahle kumuntu okhuluma ulimi nongajwayele ukuxhumana nabafundi bolimi lwesiBili, kodwa bayaqondwa ngabantu abajwayele ukuxhumana nohlobo lwabantu abakuleli qophelo futhi ngaphandle kwenkinga (ibid, 2001).

Iqophelo lesithathu uHadley (2001) ulichaza njengohlobo lwabafundi asebekwazi ukusebenzisa ulimi nabachaza ngezimpawu eziyisikhombisa ezilandelayo; okokuqala, sebeyakwazi ukuxoxa nokuchaza izinto ezithanda ukujula ngolimi futhi inkulumo yabo izwakala ngokuthi sebeyakwazi ukusebenzisa imisho eyakha amabinzana ukwakha umqondo wokukhulunywayo uphelele. Okwesibili, sebeyakwazi ukukhuluma ngezihloko eziningana ngolimi abalufundayo, okubalwa

kukho ukuzichaza, imisebenzi abayenzayo yansukuzonke yasekhaya, yasesikoleni noma yasemisebenzini abayenzayo. Sebeyakwazi ukuzibandakanya ezingxoxweni nabanikazi bolimi ngaphandle kwenkinga, ngokunikeza imilayezo uma kumele benze njalo, bachaze izindawo ezahlukeni besebenzisa kokubili inkathi yamanje nenkathi ezayo (ibid, 2001). Okwesibili, uma abafundi sebekuleli qophelo, sebeyakwazi ukusebenzisa ulimi ukudlulisa izimvo zabo uma bebhakene nezimo lapho bengajabule ngokwenzekayo, njengokuthi nje, bavakashele endaweni ethile bese bezizwa bengagculisekile ngokunakekelwa kwezivakashi kuleyo ndawo. Bayakwazi ukukhononda uma bethola izimpahla endaweni yezimpahla, abangazithokozele ngaphandle kokuba nenkinga yokwedlulisa umlayezo ngolimi kulabo abaxhumana nabo ngolimi lwesiBili (ibid, 2001). Ngaphezu kwalaba abasezingeni eliphezu kweliphansi, bona bayakwazi futhi ukuqonda ukusebenza kolimi nomphakathi kangangokuba sebengazibandakanya enkulumweni eletha izimo ezingemnandi ngokwenzeka kunzikandaweni wabo (ibid, 2001). Ulwazi lokusebenzisa amaqhinga lwabo lolimi lwesiBili lukhombisa ukukhula kunalaba abanye abasemaqophelweni aphantsi kunabo, kangakokuthi sebekwazi ngisho nokufingqa inkulumbo yabo uma kunesidingo. Kodwa nabo laba, basalindeleke ukuthi bawenze amaphutha olimi ngoba kusenezinto abangasafundiseki zona kalula ngenxa yesikhathi asebesichithe besebenzisa ulimi lwesiBili (ibid, 2001).

Kuneqophelo lokugcina labafundi asebenobungoti bolimi ngale ndlela yokuthi sebezibandakanya konzikandaweni abayinkimbinkimbi bolimi lwesiBili (Hadley, 2001). Laba-ke bachazwa njengohlobo lwabafundi asebekwazi ukusebenzisa ulimi ngendlela engaphezu kwalaba amanye amaqophelo obungoti. Sebekwazi ukuveza izimvo zabo zihambisana nemiqakuliswano yabo, ukuhlawumbisela, ukunikeza izincazelo ezinzulu ngolimi lwesiBili, bakwazi ngisho ukungena bajule ezimweni ezinezinxushunxushu ngaphandle kwenkinga (ibid, 2001). Kuleli qophelo, laba sebezwakala namaphutha afanayo nenziwa ngabanikazi bolimi abalufundayo, nohlobo lwamaphutha kodwa angeke nanini aphazamise umlayezo noma ngabe umuntu abaxhumana naye uyazi ukuthi ababona abanikazi bolimi (ibid, 2001).

Okuphawulwa nguHadley futhi ngaleli qophelo, ukuthi laba bafundi bolimi lwesiBili noma ngabe sebekuleli zinga lokusebenzisa ulimi noma ukuliqonda, kodwa angeke bafike eqophelweni labanikazi bolimi. Kodwa futhi bona banawo amasu okusho lokho abafisa ukukusho ngendlela egculisayo, noma ingeke ifane ncamashi nendlela ebeyingasetshenziswa ngumnikazi wolimi (ibid, 2001). Leli qophelo alifiki eqophelweni lokuqonda izisho zolimi nohlelo olungavamile ukufundwa emaklasini olimi lwesiBili, kodwa izinga labo lolwazimagama luyabavumela ukudlubulundela baze bafike esiphethweni sabafuna ukukusho uma bekhuluma nokuthi bayakuqonda konke okushiwo kubona ngezisho, kodwa ngaphandle kokuthi bona qobo lwabo bazisebenzise lezo zisho zolimi lwesiBili.

La maqophelo achazwe nguHadley (2001) kanye noSwender (1999) akucacisa kahle ukuthi abafundi bolimi uma kuthiwa basemaqophelweni angalingani olimi lwesiBili kusuke kuchazwa izimo ezinjani. Nakuba-ke incazelo yabo izwakala, akuveli ukungalingani kwamaqophelo abafundi obungoti ngolimi lwesiBili ezimweni lapho umthamo wolimi abawutholayo unomthelela khona. Ngokwami ukuqonda, kubakulekile nokubheka ubungako bomthamo abafundi abawutholayo, kanye nonzikandaweni abawuthola kuwona lowo mthamo. Ngiqonde ukuthi, izimo abafunda ngaphansi kwazo ulimi lwesiBili, ukuvuleleka kwamathuba okulusebenzisa, kanye namakakade abo akufani futhi akulingani. Ngaleyo ndlela, ukuhlonza amaqophelo obungoti bolimi lwesiBili kuncike kakhulu nakunzikandaweni wabo; ngiqonde isikhathi abaphila kusona, indawo abaphila kuyona, kanye nezimo abafundi abaphila ngaphansi kwazo, konke okunomthelela ekutholeni nasekufundeni ulimi lwesiBili.

2.5 ULIMI NAMANDLA

2.5 1 Izilimi zase-Afrika emikhakheni kahulumeni

Abanye abacwaningi abanjengoFinlayson noMadiba (2002) babuka ukusebenza nokuphakanyiswa kwezilimi zaseNingizimu-Afrika emva kokuphela kwesikhathi

sobandlululo. Baqakulisa ngokuthi ukuze izilimi zaseNingizimu-Afrika ziphakame futhi zithuthuke, kumele kubukwe nemikhakha nezikhungo ezingazikhuphula, njengazo izikhungo zikahulumeni wezwe. UGarvin (1973) yena uqakulisa ngokuthi ngaphandle kwezikhungo zikahulumeni, kumele kwedlulele nasemikhakheni efana nesayensi, ubuchwepheshe, ezombusazwe, izikhungo zemfundo ephakeme, kanye nesamasiko esimanje abantu abaphila kuwona. Abacwaningi bayavumelana ngokuthi ukusetshenziswa kwezilimi zama-Afrika kumele kwenze ukuthi zihlelelwe ngendlela ekhomba ukuzikhuphula nokuziphakamisa, njengoba kuphoqa umthetho sisekelo wezwe onika zonke izilimi amalungelo alinganayo kuyo yokhe imikhakha yokuphila kwabantu (Cooper, 1989; Daoust, 1991; Fishman, 1974; Kloss 1978). Ukusetshenziswa kwezilimi zama-Afrika ezikhungweni zikahulumeni nakwezemfundo kubalulekile ukuthi kuqale kugqame khona. UCooper (1989) uveza ukuthi uhlelo lukahulumeni kumele lulandelwe yimisebenzi ekhomba ukubaluleka kwalo kubantu abathintekayo.

UFinlyson noMadiba (2002) bathi inkinga enkulu ekuthuthukiseni izilimi zama-Afrika ezweni laseNingizimu-Afrika izimomqondo ezizikhesayo, nezivezwa ngabakhulumi bazo lezi zilimi, ikakhulukazi uma sekumele sisetshenziswe ezikoleni, nalapho kuyinkundla engcono ukuthi zikhule. Abakhulumi bezilimi zama-Afrika eNingizimu-Afrika abakuboni ukubaluleka kwazo nokuthi zingasetshenziselwani kwezemfundo (Marivate, 1992; Webb, 1994). Kunalokho izilimi olwesiNgisi nolwesiBhunu ezisathathwa njengezokuhlanganisa abantu, kakhulukazi esigabeni sempucuzeko, ukuthola imisebenzi engcono ezweni laseNingizimu-Afrika (Finlyson & Madiba, 2002). Baqhuba bathi ulimi lwesiNgisi, ikakhulukazi ilona olusathathwa njengolubalulekile njengoba kusasetshenziswa lona namanje ukufunda ezikoleni (ibid, 2001). Ngaleyo ndlela, ukusetshenziswa kwazo ikona okubonakala kungashintsha izimomqondo zabantu baseNingizimu-Afrika bese ngokwenze njalo izingane ezisafunda isikole zibone ukuthi nazo izilimi zazo zibalulekile. U-Alexander (1997) yena uqakulisa ngokuthi zonke izilimi emhlabeni zingathuthukiswa futhi ziphinde zisebenziseke kahle nakunoma yini

esemqondweni womuntu nomphakathi ongakwenza ngazo. Uqhuba athi umbuzo ulele kuhulumeni nomkhakha wezombuswe (ibid, 1997). Wenza futhi isibonelo ngezwe laseJaphani, nalapho izilimi zakhona zendabuko zihlonishwa, zisebenza, futhi zithuthukiswa ngokulinganayo, nokusho ukuthi uma uhulumeni waseNingizimu-Afrika ezinika isikhathi futhi ezihlelela ngokwanele ukuveza izimiso zomthetho sisekelo, nalapha eNingizimu-Afrika kungenzeka (ibid, 1997)

2.5.2 Ubuluqobo nolimi

Uhlelo lukahulumeni nokusebenza kwalo phambi kwabantu olwakhelwe bona kunomthelela kakhulu ezenzweni zabantu ukukhombisa abakubonayo nabakuzwayo ngohlelo abahlelelwe lona. Ezweni laseNingizimu-Afrika, izilimi zama-Afrika bezingenawo amandla ngezikhathi zobandlululo (Alexander, 2002). Lo mkhuba uqhubekile njalo nangesikhathi izwe selithole inkululeko ukuthi izenzo zikahulumeni zokuhlelela ukuthuthukiswa kwezilimi zama-Afrika kodwa izikhungo zawo zona zibe zisaqhubeka nokuqhakambisa izilimi zabeLungu utheleleke nakubantu baseNingizimu-Afrika (de Kadt, 2005). U-de Kadt uqhuba athi, ukukheswa kwezilimi zama-Afrika nguhulumeni wobandlululo kudlulele nakuhulumeni wentando yeningi ngesimo sokwehluleka kwabo ukuqinisekisa ukuthi uhlelo lwabo luyafinyelela ebantwini. Ngaleyo ndlela-ke, abantu baseNingizimu-Afrika abakakuqondi kahle ukubaluleka kwezilimi zabo ngenxa yokuthi kuze kube manje emazingeni oluntu azikabonakali zithwele umnotho abawudingayo. Ukusebenza kwezikhungo zikahulumeni ngezilimi zabeLungu kuphela kuletha izinsongo ezilimini zama-Afrika bese kuba nomthelela kubanikazi bezilimi ngendlela yokuthi nabo bashintsha ubuluqobo babo ukuzimatanisa nesimo abasibuka samukelekile (Englebert, 2002).

Isimo esifana nesaseNingizimu-Afrika sokwenza kwabantu nokuzakhela ubuluqobo obusha ngokusebenzisa izilimi ezithwele amandla nomnotho ezimpilweni zabo sikhona nakwamanye amazwe, njengaseKhanada (Filion, 1996).

UFilion (1996) uqhuba ngokuveza isimo saseKhanada nabantu bakhona ukuthi ukukhuluma isiNgisi saseMelika (USA) kuhambisana nokuphakama nokuba ngcono. Ezweni laseKhongo nasezweni lase-Ivory Coast kuyavela kakhulu futhi ukuphakanyiswa kwezilimi zabeLungu nokuhambisana nobuluqobo bokuzakha bezakhamuzi zala mazwe ngenxa yomnotho namandla okuthwelwe ulimi lwesiFulentshi kuwona womabili la mazwe (Bokamba, 2008; Knutsen, 2008).

Ubuluqobo babantu buyashintshashintsha futhi buziveza ngezimo nezikhathi ezahlukene (Freund, 2008; Muendane, 2006). UFreund uqhuba athi ukuqonda izimomqondo zamaZulu kuqala ngokuqonda ubuluqobo obuqhibuka ngaphansi lwezimo zangaphandle, futhi abantu abangamaZulu okungelula ukuthi bazibalekele. Uveza ukuthi ubuluqobo bamaZulu ngesikhathi samanje buncike kakhulu ezimweni zenhlalakahle yomphakathi kanye nesimo sezombusazwe abantu abangamaZulu abaphila ngaphansi kwakho (ibid, 2008). Uveza ukuthi izwe laseNingizimu-Afrika lembozwe isimo sokuhlangana kwamasiko amazwe ngamazwe. Ngaleyo ndlela ingcindezi yabantu abasha abangamaZulu ukuthi basebenzise ulimi lwesiNgisi futhi baluthande iya ngokudlondlobala. Imbangela yalokho ukuthi ulimi lwesiNgisi luhambisana nokuphakama, impucuzeko, namathuba empilo angcono (ibid, 2008). UMuendane (2006) yena uqakulisa ngokuthi konke kusemqondweni womuntu. Uqhuba ngokuthi izenzo zomuntu ziqhibuka emqondweni wakhe nokuthi isimo somqondo womuntu sinomthelela ezenzweni zakhe (ibid, 2006). Abantu baseNingizimu-Afrika manje sebephenduke abantu abanobuzwe obumbaxambili, nokusho ukuthi kunobuluqobo base-Afrika kanye nobuluqobo basemazweni angaphandle, njengaseYurophu naseMelika (ibid, 2006). UMuendane uxwayisa ngokuthi izwe laseNingizimu-Afrika manje lilengela engozini lokuba ingxenye yezwe laseYurophu ngenhlanakazela yokuzibuyisela esikhathi sobandlululo. Maningi futhi namanye amazwe ase-Afrika asesiqaphele lesi simo saseNingizimu-Afrika ukuthi seyiphenduke iYurophu enkulu kuneYurophu qobo lwayo (ibid, 2006). Baqapheliswa ukubona abantu baseNingizimu-Afrika bengasaxhumani ngezilimi zabo, kodwa besebenzisa

isiNgisi uma bexhumana bodwa noma bexhumana nezingane zabo (ibid, 2006). Kuyahambisana futhi lokhu okwenzeka eNingizimu-Afrika nosekubonakale emazweni ayebuswa ngaphansi kwamaFulentshi (Bokamba, 2008; Knutsen, 2008).

Lobu buluqobo bokuzakha esengikhulume ngabo ngenhla, sebedlulele nasezikoleni, ngendlela izingane zabantu abaNyama eseziziphatha ngayo, ikakhulukazi ukubukela phansi izilimi zazo zama-Afrika. UFairclough (1995) uqakulisa ngokuthi isimo solimi namandla ezikoleni asikwazi ukwehlukaniswa nenhlalakahle yomphakathi wonkana. Ngakho-ke, isimo sokufundiswa kwezilimi zama-Afrika sisenendlela ende kodwa engalungiseka futhi uma izikhungo ezimele umphakathi njengohulumeni zingashintsha indlela ezenza ngayo izinto, okusho ukuthi uhlelo lokuthuthukiswa kwezilimi zama-Afrika baqale ukuluphila bona ngokuthi baqale ukusebenzisa izilimi zama-Afrika ezikhungweni zikaHulumeni. Ngaleyo ndlela, kungaba lula ukushintsha komphakathi ngokubukela kubantu abengamele izwe nokubuswa kwalo benza okufanele.

2.6 IQOQA LESAHLUKO

Lesi sahluko besibuyekeza imibhalo eyeseke ukuhlaziywa kwimininingo yocwaningo nemiphumela yayo. Ngigale ngokubuyekeza imibhalo ekhuluma ngolimi lwesiBili nokutholakala kwalo. Ngilandelise ngokubuyekeza imibhalo ekhuluma ngokufundiswa kwamakhono olimi lwesiBili. Ngibe sengibuka imibhalo ekhuluma ngamaqophelo olimi lwesiBili, ngase ngigcina ngokubuyekeza imibhalo ekhuluma ngolimi namandla.

ISAPHLUKO SESITHATHU

UHLAKA LWENJULALWAZI YOKUTHOLAKALA KOLIMI LWESIBILI NESIHLAWUMBISELO SESIQAPHELISI

3.1 ISINGENISO

UMcMurray (1955) uchaza injulalwazi njengethuluzi elelekelela umumo wesiqalo sokutholakala kolwazi, okusho ukuthi iyisisekelo somgudu oya olwazini. USuppe (2000) yena uqakulisa athi injulalwazi iyindlela noma inkomba yolwazi olucutshunguliwe futhi noma ngayiphi indlela iphenduke ingxenye yolwazi jikelele olucwaningiwe. UThomas (2007) yena uyichaza ngokuthi ingumgogodla wolwazi, okungenzeka ihlobane nesimo esihlolwayo noma ingahlobani. Bese aqhube athi, ukuhlawumbisela kusho ukuqamba noma ukukhuphula lolo lwazi. UFox noBayat (2008) bona bayichaza bathi:

[it is] a set of interrelated propositions, concepts and definitions that present a systematic point of view of specifying relationships between variables with a view to predicting and explaining phenomena (p. 29).

Okusho ukuthi, umcwaningi ubuka kuqala izakhi zolwazi noma imigudu lapho kuqhibuka khona ulwazi bese eluhlola ngamehlo azokwazi ukubona wonke amakhona kanzikandaweni wolwazi lolo oluhlolwayo ukuthi afinyelele emiphumelweni enencazelo. U-Imenda (2014) naye uma ebheka uhlaka lwenjulalwazi ube eseqakulisa ngokuthi isimo sikanzikandaweni sokucwaningwayo siholela ekutheni umcwaningi abe esezikhethela umgudu azohamba ngawo ukufinyelela encazelweni yemiphumela. Okusho ukuthi uhlaka lwenjulalwazi lusho ukumisa noma ukuncikisa ucwaningo ngezinhlela zenjulalwazi leyo ekhethiwe ukuchaza izenzeko nokucacisa izimo ezithile noma

inkinga eholele ocwaningweni. ULier noSmith (1999) bona bachaza injulalwazi ngokuthi:

A theory is a set of interrelated concepts, which structure a systematic view of phenomena for the purpose of explaining or predicting. A theory is like a blueprint a guide for modeling a structure. A blueprint depicts the elements of a structure and the relation of each element to the other; just as a theory depicts the concepts, which compose it and the relation of concepts with each other (p.8).

Ngaleyo ndlela, lolu cwaningo lwesekelwe izinhlaka zenjulalwazi kaKrashen yokutholakala kolimi lwesiBili. Ngaphambi kokuthi ngihlaziye injulalwazi engiyikhethile ukumisa ucwaningo lwami, ngizoqala ngichaze amakhonsepthi ahambelana nayo injulalwazi le engiyikhethile, nokuyindlelande yokuxhumano lolimi, bese kuba ukutholakala kolimi lwesiBili.

U-Imenda (2014) uqakulisa ngokuthi ukuchaza amakhonsepthi akuwona umsebenzi olula nomsulwa. Uqhuba athi izincazelo nemihumusho kwamakhonsepthi kuncike kunzikandaweni la esetshenziswa khona. Uthi futhi amakhonsepthi ahlobene nezinhlaka zenjulalwazi nokuphikisana kwemicabango, bese futhi kube khona abavumelana nawo nabawaphikisayo (ibid, 2014). Kanti uChinn noKramer (1999) bona bachaza amakhonsepthi ngokuthi ayizingxenye zenjulalwazi eziveza imibono engaphatheki ngaphakathi kwinjulalwazi. Baze bavale ngokuthi, bona ngokwabo, amakhonsepthi afana nokadekubona wezenzeko eziyinkimbinkimbi nezakheka emqondweni womuntu nezincike kunzikandaweni wakhe ngaleso simo esicwaningwayo (ibid, 1999). Bese kuthi u-Evans (2007) agcizelele ukuthi kokubili, izinhlaka zenjulalwazi nezamakhonsepthi zelekelela ofundayo ukuthi aqonde izizathu eziholele ekutheni umcwaningi akhethe ukucwaningo nesihloko asikhethile, izihlawumbiselo azenzayo, ukwendlalela undlelande wakhe, imibhalo axoxisana nayo ngocwaningo lwakhe, abacwaningi avumelana nabo kanye naphikisana nabo (ibid, 2007). U-

Imenda (2014) naye uyavumelana no-Evans (2007) ngokuthi uma umcwaningi engenawo amakhonsephti ahambisana nohlaka lwenjulalwazi, ucwaningo luyaxega ukukhomba indlela eqondile neholela ekuhumusheni nokuhlaziya okutholakele ocwaningweni ngendlela ezwakalayo neyinkomba yokutholakala kolwazi olusha. Okusho ukuthi uhlaka lwamakhonsephti lungachazwa njengomphumela wokuhlanganisa amakhonsephti ukuchaza noma ukuhlawumbisela isenzeko esithile bese kunikeze ukuqonda kangcono unzikandaweni wokucwaningwayo.

Lesi sahluko-ke, sendlalela ingxoxo yaso ngezincazelo namakhonsephti anqala nokuthi ahlobana kanjani nohlaka lwenjulalwazi engilukhethile ukweseka ucwaningo nokuchaza imiphumela yalo. Okwesibili, ngizokwethula uhlaka lwenjulalwazi engiyikhethile ukuhlaziya ucwaningo bese ngikhuluma ngezihlawumbiselo ngasinye ezakha injulalwazi. Kanye kanye nalezo zigaba, ngibuka abanye abacwaningi asebeyisebenzisile le njulalwazi nokuthi bavumelana kanjani nayo. Okwesithathu, ngizobuka abacwaningi abayigxekayo nonzikandaweni abayigxeka kuwona, bese ngikhuluma ngokuthi kungani mina ngisebenzise yona ocwaningweni lwami nokuthi ithwaxana kanjani nonzinkandaweni wocwaningo.

3.2 AMAKHONSEPHTHI ANQALA

Kunamakhonsephti anqala ahambelana nenjulalwazi yalolu cwaningo: indlelande yoxhumano lolimi nesiHlawumbiselo sokutholakala kolimi. La makhonsephti ngokuhlanganyela endlalela uhlaka lwenjulalwazi yokufundwa kolimi lwesiBili ngendlela ehambisanayo nonzikandaweni wokufundiswa kwesiZulu ulimi lwesiBili. Lokhu ngikwenze ngenhloso yokwenaba kabanzi ngenhlosongqangi nenkinga okuholele ocwaningweni nendlelande engiyilandelile ukuklama ucwaningo.

3.2.1 Indlelande yoxhumano lolimi (*Communicative Approach*)

Umsuka wendlelande yoxhumano lolimi yaqalwa usosayensi wezilimi uDell Hymes ngeminyaka yawo-1966, nalapho aqala ngokuqakulisa ngokuthi kunesidingo sokusebenzisa uhlelo lolimi ekuxhumaneni (Savignon (1997). Umqakuliswano kaHymes (1979) wona ugxile kakhulu ekutheni abafundi bolimi akubasizi ngalutho ukwazi ngolimi, kodwa kumele uma sebelwazi uhlelo bese bekwazi ukulusebenzisa ukuxhumana ngalo futhi nalapho ludingeka khona ngokwehluka konzikandaweni nezidingo zabo. UHymes-ke yena uyibiza le ndlela ngobungoti bokuxhumana. UMitchell (1988) yena ugoqa umqakuliswano kaHymes ngokuthi kunemithetho yokusebenzisa ulimi ngaphandle kwayo imithetho yohlelo lolimi engeke isebenze. Ngamanye amazwi, indlelande yoxhumano lolimi indlelande yokufundisa ulimi egcizelela ukuxhumana njengayona nto engumgogodla wokufunda ulimi kanye nenhloso yokulufunda. Okusho ukuthi abafundi bolimi konzikandaweni babo basebenzisa amasu athile ukufunda nokuzilolonga ukusebenzisa ulimi abalufundayo ngokuxhumana bona bodwa kanye nokuxhumana nothisha wolimi (Nunan, 1991). UNunan uqhuba futhi athi othisha bolimi basebenzisa izinsizakufundisa besebenzisa izibhalo ezibhalelwe bona abanikazi bolimi mhlawumbe okungezona zokufunda ulimi, kanye nokuvulela abafundi amathuba okusebenzisa ulimi abalufundayo ngokulusebenzisa ekilasini nangaphandle kwekilasi (ibid, 1991). Ngesikhathi abafundi benza lokho baxoxa ngokadekubona babo nabangani babo phakathi ekilasini, noma uthisha abafundise ngezihloko ezingaphandle kwendlela yokufundisa uhlelo lolimi bukhoma, ukuze bakwazi ukufunda amakhono olimi kuzona zonke izindawo la lusetshenziswa khona (ibid, 1991). Uthi futhi le ndlela iqikelela ukugqugquzela abafundi ukuthi bakwazi ukukhuluma ngokadekubona wabo ngesikhathi befunda ulimi olusha nokwenza ukufunda ulimi kungabi mayelana nalo, kodwa nabo bazibandakanye ekufundeni kwabo ngokuthi babe ingxenye yokufunda kwabo (ibid, 1991). USavignon (1997) yena uqakulisa athi le ndlelande yokufunda ulimi ihlose ukuthi abafundi baxhumane ngalo ulimi abalufundayo, naqhuba ngokuthi

kwehlukile kunemibono yangaphambilini yokuthi uma kufundwa ulimi olusha kugxilwa kakhulu ohlelweni lwalo (Bax 2003). UBax uphinde aqhube athi le ndlela ayikwazi ukulandela umthetho njengokusebenzisa izincwadi zohlelo lolimi, kodwa isebenza kangcono ukuthuthukisa amakhono okukhuluma ngaphambi ngokufunda nokubhala (ibid, 2003).

ULittlewood (1981) yena ubuka izindlela ezazisetshenziswa ngaphambilini nazichaza ngokuthi zazigxile sekutheni ulimi lufakwe emqondweni womfundi, bese eqakulisa ngokuthi lezo zindlela azisebenzanga ngenxa yokuthi ulimi ithuluzi lokuxhumana kwabantu, ngaleyo ndlela-ke kumele lufundwe ngokuxhumana nabantu ngokulandela indlelende yoxhumano lolimi. Lo mqakuliswano uyavumelana nokaHymes (1979) owangenisa umqondo wokuthi ulimi lufundwa futhi lufundiswa ngendlela yokuxhumana kunokugxila ekufundeni ulwazi lohlelo lolimi. UMitchell (1988) yena uthi le ndlelende yabonakala isebenza kakhulu ngesikhathi izwe laseBrithani lethula ukufundiswa kwezilimi zabezizwe okuveza imiphumela ezikoleni. Uqhuba athi futhi ukufundiswa kwezilimi zabezizwe kubafundi kwaphoqelega ukuthi kubukisiswe izindlela zakudala ezifana nokuhumusha uhlelo lolimi, okwakusho ukuhumusha okuqondile komusho nomusho ukufundisa ulimi (ibid, 1988). Uthi lezi zindlela ezindala zazidala ukuthi abafundi bafunde izilimi iminyaka eminingi ngaphambi kokuthi bakwazi ukulusebenzisa ulimi abalufundayo empilweni yabo yangempela, kodwa ngenxa yabafundi asebekhulile kulezo zinhlelo zokufunda, nababengenaso isikhathi sokuya esikoleni, kanye nabo abantwana abancane ababebalwa njengabangaphiwe ekufundeni, kwaphoqelega ukuthi kushintshelwe endleleni yokufundisa eyayizoveza imiphumela esheshayo (ibid, 1988). URichards (2005) uqakulisa ngokuthi indlelende yoxhumano lolimi iyona kuphela ekwazi ukukhipha imiphumela engcono. UMitchell (1988) ugcizelela ukuthi imiphumela yendlela yokufunda eveza imiphumela iphoqa ukuthi ukufundwa kolimi kube ngokunezinkomba zomsebenzi kunokufunda ngengqondo.

URichards noRodgers (2014) baqakulisa ngokuthi indlelende yokuxhumana yolimi ayivumelani nezindlela ezindala ezazilandela izinjulalwazi ezincike kakhulu kuhlelo lolimi nezazingakwazi ukuchaza onzikandaweni abehlukene bokuxhumana ngolimi okuhlobene nempilo yangempela. Baqhuba ngokuthi kunesidingo nokuthi abafundi bolimi bathuthikise amakhono okuxhumana ngolimi nokusebenzisa ulimi ngaphezu kokwazi uhlelo lolimi (ibid, 2014). UCanale noSwain (1980) babuye bayichaza ngokwabo indlela kaHymes (1979), ngokuyicozulula ngokuthi kahle kahle yehlukene izigaba ezintathu: ubungoti bolimi, ubungoti bokusebenza kolimi nomphakathi, kanye nobungoti bokuhleleka lolimi. UCanale (1983) wabuye wayibukeza incazelo yabo benoSwain ngokwengeza isigaba sesine, nasibiza ngobungoti besizinda, okuqukethe amakhonsephti okuthwaxana nokunamathelana. URichards noRodgers (2014) bagcizelela le ndlelende yoxhumano lolimi ocwaningweni lwabo lokufundisa abokufika ezweni laseYurophu ulimi lwaseYurophu ngokuthi inesidingo kakhulu ngoba iqikelela ukuthi uhlelo lolimi nje lodwa alwanele kodwa ukuze luveze imiphumela kumele kube nokuxhumana. USavignon (1987) yena uqakulisa ngokuthi le ndlelende ayihambelani nendlela egcizelela ukufunda ngesibhalo kuphela bese igqamisa uhlelo lolimi ngaphezu kokuxhumana. UBachman (1990) uyahambisana noCanale (1983) ngokugcizelela ukuthi ubungoti bolimi busho ulwazi lokuhleleka, okusho ukuthi uhlelo lolimi kanye nesizinda la lusetshenziswa khona okuhambisana nomhumusho walo kubandakanya ubungoti bokusebenzisa ulimi ngendlela yomphakathi lowo olusebenzisayo. Okusho ukuthi ubungoti bokuhleleka buyahambisana nolwazi lwamasu okuxhumana naholwa izidingo zikanzikandaweni lowo olusetshenziswa khona ulimi.

UMitchel (1988) ubuka unzikandaweni wamaklasi afundisa ulimi ngokuthi okugqugquzelwa kakhulu ukukhula ngokuthola amathuba okusebenzisa ulimi umfundi ekhuluma, kodwa bese eqakulisa ngokuthi imisebenzi yokukhuluma yencika emaqophelweni olimi abafundi abafundiswa ulimi olusha. Uqhuba athi-ke, amathuba okukhuluma agqugquzela ukusebenzisana, ukugeleza, kanye

nokunethezeka olimini olusha olufundwayo (ibid, 1988). Yonke-le miphumela ingadalwa ukuthi imisebenzana yabafundi yehlukaniswe ixigatshana ezelekelela ukufeza lokho. UMitchel (1988) ubeka isu lokuqala lokusebenzisa ulimi ngendlela yokuxhumana, nalibiza ngokukhuluma omunye nomunye, noma abafundi basebenzise ulimi bekhuluma ngababili. Uqhuba athi leli lisu lelekelelwa nguthisha wolimi ngokuthi ahlelele abafundi bakhe isigcawu lapho abafundi bolimi bezolingisa ukukhuluma khona, kodwa ukwenza lokhu emva kokubachazela inhloso yalokhu ukuze kwelekelele abafundi ukuthi baqonde ukuthi omunye nomunye uzothini, bese ebanika isikhathi esinqunyelwe leyo nkulumo (ibid, 1988). UMitchel (1988) ulichaza futhi leli su ngokuthi linikeza abafundi ithuba lokuzithuthukisa amakhono okuxhumana olimini abalufundayo bengaxinekile bese ethi futhi abafundi abaningi bayakuthanda lokhu ngoba akubaphoqi ukuthi bakhulume phambi kweklasi elikhulu bebukwa abanye. Kodwa uqaphelisa othisha ukuthi kumele bawazi umehluko phakathi kwamazwi nengxoxo ngoba abafundi bolimi bangagcina sebephimisa amazwi afanayo kodwa bebe bengaxoxi, nokuthi uma othisha bolimi bengabahleleli abafundi isigcawu sengxoxo, amakhono okuxhumana angeke athuthuke.

UBrandl (2007) yena uphakamisa isu lokuxhumana ngababili ngokuthi abafundi bahlelelwe isigcawu lapho bezokwenza khona inhlololwazi omunye komunye, nokusiza ukuthi abafundi bathuthukise amakhono okusebenzisa ulimi bekhuluma ngabo qobo lwabo. Uqhuba ngokunikeza isibonelo ngendlela yokwenza lo msebenzi, bese athi uthisha wolimi anganikeza abafundi bakhe uhla lwemibuzo efanayo ukubuzana bese abafundi beyashintshana ukuyiphendula, nokuthi omunye nomunye uthola ithuba lokukhuluma ngaye komunye kodwa bebe bephendula noma bebuzana imibuzo efanayo (ibid, 2007). Uqakulisa ngokuthi-ke, lolu hlobo lomsebenzi lubukeka lungoluhlelekile futhi olunikeza uthisha inkundla yokuqaphelisa izimpendulo zabafundi, kodwa kube kuqondwe ukunika abafundi ithuba lokukhula ngokuxhumana (ibid, 2007). Uphetha ngokuqwashisa ngokuthi lolu hlobo lomsebenzi lulungele abafundi abasebancane ngoba abafundi

asebekhulile bona bayakwazi ukubhekana nohlobo lwemisebenzi ebenza bazibandakanye ezingxoxweni ezinokwethula okungalindelekile (ibid, 2007). Uphinde futhi aphakamise uhlobo lomsebenzi wamaqoqo, nawuchaza ngokuthi ugqugquzela ukusebenzisana, nokusho ukuthi kuyakhula ukuxhumana ngolimi olufundwayo ngamaqoqo, nokungaphezu kwabafundi ngababili (ibid, 2007). Uqhuba ngokuthi abafundi bolimi bangazizwela becindezelekile kwesinye isikhathi emaklasini olimi olusha, kodwa uma benikwa ithuba lokubhekana bona bodwa kodwa emva kokunikwa isihloko somsebenzi abazosidingida, lokho kwelekelela ukuthi bakwazi ukuqonda kangcono lolo lwazi ngokufunda kwabanye, bese lokho kuqonda kangcono kuholele ekuxhumananeni okungcono kubafundi bolimi olusha (ibid, 2007).

URichards (2006) yena uphakamisa uhlobo lomsebenzi alubiza ngokuthi olokugcwalisa ulwazi, naluchaza ngokuthi nalo uhlobo lomsebenzi ogquguzela ukusebenzisana kwabafundi ngokuthi bathole ndawonye ulwazi abekade bengalwazi, ngokufunisana. Uqhuba ngokuthi lolu hlobo lomsebenzi lusiza abafundi ukuthi bakhulise amakhono abo okuxhumana bexoxisana ngolwazi abangalwazi lolimi olusha, nokuthi lolu lwazi luyahlobana nasezingxoxweni zasemhlabeni wangempela, lapho abakhulumi bolimi bexhumana ngokuthola ulwazi omunye komunye, noma abanye kwabanye, noma ukunikana nje ngolwazi abanye ekade bengenalo lwanoma yini abadinga ukuyazi kuleso simo ababhekene naso (ibid, 2006). Omunye futhi umsebenzi ohambisana nalolu hlobo lomsebenzi awethulayo uRichards uwubiza ngokwabelana ngemibono, nawuchaza ngokuthi wona kodwa wencike esimweni esithile, kodwa okugqugquzelwa abafundi bolimi ukuthi basebenzisane ngokubonisana, nokukhulisana amakhono abo okuxoxa besebenzisa ulimi olusha (ibid, 2006). Unikeza isibonelo salolu hlobo lomsebenzi ngokuthi yilapho uthisha enikeza abafundi bolimi isihloko bese ecela abafundi ukuthi babeke imibono yabo ngaso, ngabe evumayo noma ephikisayo, beqakulisana ngemibono yabo kwabanye (ibid, 2006). Uchaza lolu hlobo lomsebenzi ngokuthi lunikeza abafundi amathuba okuzihlola ngolimi abalufundayo

ngokuvuleleka ekubekeni imibono ngokuthanda kwabo, bese kuthi ngokucabanga kwabo, uma benombono ojulile ngaleso sihloko, lokho kwenze ukuthi bavuleleke kakhulu ngengxoxo kodwa kube kugqanyiswa kakhulu ukuhloniphana ngesikhathi besebenzisana (ibid, 2006). Uqhuba ngokuthi kubaluleke kakhulu ukuhloniphana uma kwenziwa lolu hlobo lomsebenzi ngoba uma kungenzeki, abanye abafundi bangathunukala ukuthi uthisha noma abanye abafundi ababahloniphi ngemibono yabo, nosekungaholela sekutheni bangabe besazizwa bekhululekile ukwabelana ngemibono yabo, bese lokho kukhinyabeze umvuzo wokukhula emakhonweni okuxhumana ngolimi (ibid, 2006).

UBrandl (2007) ubuye aphakamise olunye uhlobo lomsebenzi ogqugquzela ukuxhumana phakathi kwabafundi, nawubiza ngokuthola umaqondana wakho. Nawo lo msebenzi unxenxa abafundi ukuthi basebenzisane ngababili, ngokufanayo nomsebenzi owenziwa abafundi ngababili nowenhlololwazi. Umehluko kodwa ngalolu hlobo lomsebenzi ukuthi umfundi akasebenzi nomaqondana oyedwa, kodwa uyakwazi ukuthola umaqondana babe baningana eklasini, nabanezimo ezifanayo nohlobo lwabafundi abafunayo ukuxoxisana nabo (ibid, 2007). Ngaleyo ndlela abafundi bathola ithuba lokukhuluma nabanye abafundi abaningana, kodwa ngezikhathi ezahlukene, futhi oyedwa ngesikhathi, bese bethola ulwazi abaluoqqa ngokufunda ngomunye komunye, nokuphinde kugqugquzele ukuxhumana okunempumelelo nokwehlisa amaphaphu kubafundi (ibid, 2007). Uqaphelisa kodwa ngokuthi, lolu hlobo lomsebenzi aluqoqekile kanti lena eminye oluhlobene nayo iqoqekile, ngendlela yokuthi kubalulekile ukuthi uthisha azame ukufaka uhlelo, okufana nokuthi kungalindeleka uhlobo lwamagama oluthile, uhlelo lolimi olufeza umsebenzi wolimi othile, bese konke lokho kusize abafundi ukusebenzisa ulimi abalufundayo bebe bekhulisa namakhono okuxhumana nokuveza iziphumo ezilindelekile (ibid, 2007).

3.2.2 Ukugxekwa kwendlelande yoxhumano lolimi

Nayo indlelande yoxhumano lolimi inabo abacwaningi bokufundiswa kolimi lwesiBili abayigxekayo. USwan (1985) uhlolisisa indlelande yokufunda ulimi ngokuxhumana ngokuyigxeka ukuthi iyehluleka ukusebenzisa ulwazi oludala abafundi abafika nalo emaklasini olimi lwesiBili. Uqhuba athi, abafundi abaqala ukufunda ulimi olusha basuke sebevele benalo ulwazi lolimi lwabo lwaseKhaya futhi belusebenzisa. Okunye, uqakulisa ngokuthi le ndlela iyehluleka futhi ukusebenzisa amakhono abafundi bolimi lwesiBili asebekwazi ukuwasebenzisa ukuqonda amakhono olimi amasha noma ukuwasebenzisa njengesendlalelo solwazi lwamakhono olimi olusha, nokungaholela ekutheni umsebenzi wokufundisa ulimi lwesiBili namakhono alo ube lula (ibid, 1985). Uphetha ngokuthi futhi uma ngabe indlelande yoxhumano lolimi olufundwayo ingabandakanya ulwazi lomhlaba abafundi abawaziyo nendlela ababuka ngayo izinto kungenza umsebenzi wokuthola nokufunda ulimi lwesiBili ube impumelelo (ibid, 1985). URidge (1992) naye uyavumelana noSwan ukuthi indlelande yoxhumano lolimi akufanele iphakanyiswe njengayo kuphela indlelande yokufundisa ulimi lwesiBili. Uqhuba athi, ukuthi umfundi uyakwazi ukusebenzisa ulimi lwesiBili eklasini, lokhu akunasiqiniseko ukuthi angakwazi ukubhekana nezimo zempilo yangempela lapho ulimi lusetshenziswa khona ngabanikazi balo (ibid, 1992). Uqakulisa futhi athi le ndlelande igqugquzela ukuxhumana ngolimi abafundi besebenza bodwa, nokunobungozi bokuthi bagcine sebecabanga ukuthi bayakwazi ukusebenzisa ulimi kanti baqephuza ngohlelo olungelona lolimi lolo olufundwayo ngoba phela kubukwa kakhulu ukuthi okuxhunyanwa naye uyayithola incazelo yenkulumo, kodwa ebe ejomba uhlelo lolimi (ibid, 1992). NoBax (2003) naye uyavumelana noSwan (1985) noRidge (1992) ukuthi indlelande yoxhumano lolimi abacwaningi sebeyithatha njengehlobene nempucuzeko ngesizathu sokudedela abafundi bolimi ukuthi banethezeke ngesikhathi bexhumana kodwa bebe bengasayilandeli imithetho yolimi. Uphetha ngokuthi uhlelo lolimi nalo malaziswe kubafundi njengobungoti obubalulekile

ukuthi umfundi akwazi ukubhekana nomhlaba wangempela lapho esebenzisa khona ulimi lwesiBili, ikakhulukazi uma exhumana nabanikazi balo (ibid, 2003). UMowlaie noRahimi (2010) ocwaningweni lwabo abalwenze nothisha abafundisa isi-Iranian ulimi lwesiBili bathola ukuthi othisha bayayithakasela imibono yokufundisa ngendlelande yoxhumano lolimi kodwa uma sebesemaklasini batholakala sebengasalandeli izimiso zayo. Uma bebuzwa emva kokubukelwa befundisa babeka izizathu zokuthi indlelande yoxhumano lolimi iyabasebenzela kodwa hhayi ukuthi sekumele bangabafundisi abafundi bukhoma uhlelo lolimi lwesi-Iranian ngoba kunezinhlaka zolimi okumele ukuthi abafundi bafundiswe zona bukhoma ngaphambi kokuthi badedelwe ukuthi baxhumane ngabodwana (ibid, 2010).

Ngokwami ukubona laba bacwaningi abagxeka indlelande yoxhumano lolimi abayibuki njengendlelande, nokuyiyona eyengamele izindlela ezehlukene ukufundisa ulimi lwesiBili, kodwa bayibuka njengenye yezindlela zokufundisa ulimi. Ngakolunye uhlangothi, ababhali abafana noHymes (1972) bayayichaza ngendlela ecacile le ndlelande nebandakanya imikhakha eminingana yokufundisa ulimi lwesiBili. UHymes (1972: 278) uqakulisa ngokuthi: *'there are rules of use without which the rules of grammar will be useless'*. Okusho ukuthi le ndlelande yoxhumano lolimi ayikukhesi ukufundiswa kohlelo lolimi, kodwa iyakugomothela ndawonye nezindlela zokuxhumana ngolimi. Uqhuba abeke kanje:

We have then to account for the fact that a normal child acquires knowledge of sentences, not only as grammatical, also as appropriate. He/she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others. This competence, moreover, is integral with attitudes, values, and motivations concerning the language, its feature and uses, and integral with competence for, and attitudes

towards, the interrelational of language with the other code of communicative conduct [viz, social interaction] (Hymes 1972:277-278).

Lo mqakuliswano kaHymes uchaza ukuthi indlelande yoxhumano lolimi ayisho ukuthi uhlelo lolimi lungafundiswa njengoba abayigxekayo bebefa. UCampbell noWales (1970) nabo baphakamisa ukuthi le ndlelande ayengameli kuphela ubungoti bohlelo lolimi kodwa yengamela nobungoti bukanzikandaweni wolimi, okusho ulwazi lokusebenzisa imithetho yohlelo lolimi endaweni efanele, esikhathini esifanele, nasesimweni esifanele. UCanale noSwain (1980) bona basebenzisa itemu lobungoti bokuxhumana ukuchaza ubudlelwane nokwenzelana phakathi kobungoti bohlelo lolimi kanye nobungoti bokusebenza kolimi. Baqhuba bathi futhi ubungoti bokuxhumana kumele buhlukaniswe nesiphumo sokuxhumana, okusho ukuthi kunokwenzelana okubonakala esiphumweni kanye nokuqonda amazwi akhulunywayo (ibid, 1980). Baphinde baphakamise ukuthi ubungoti bokusetshenziswa kolimi kunzikandaweni walo kubalulekile uma kuhlaziywa ubungoti bokuxhumana futhi kunesidingo sokweyamaniswa nokufundiswa kolimi lwesiBili (ibid, 1980). Lesi siphakamiso sabo sihlobene nomsebenzi kaHalliday (1973; 1978) lapho ebuka ulimi kakhulukazi njengendlela ebalula izincazelo nomhumusho, nokuthi umuntu osebenzisa ulimi uphimsa kuphela ulimi aqonde ngalo ukudlulisa umlayezo othile, bese ekhetha uhlelo lolimi azolusebenzisa ukwenza lowo msebenzi. Okusho ukuthi isiphumo solimi silawulwa unzikandaweni kuqala, bese osebenzisa ulimi eyanquma ukuthi uzosebenzisani aselwazi ohlelweni lolimi. UCanale noSwain (1980) bayavumelana noHymes kanye noHalliday ukuthi indlelande yoxhumano lolimi imayelana nokwenzelana kukunzikandaweni, uhlelo lolimi, kanye nencazelo ehambisana nonzikandaweni.

Ngakolunye uhlangothi, uCanale noSwain (1980) baphakamisa izimiso zendlelande yoxhumano lolimi ngokuthi, okokuqala, ubungoti bokuxhumana buqala ngolwazi lohlelo lolimi, kulandele unzikandaweni lapho lolo lwazi lusebenza khona, bese kuba ubungoti bamasu okuxhumana. Baqhuba ngokuthi

inhloso enkulu yendlelende yoxhumano lolimi ukwelekelela ukwenzelana kwalo lonke lolu lwazi ukuze umfundi wolimi angabe esegxila olwazini lobungoti obubodwa phezu kobunye uma efunda ulimi lwesiBili (ibid, 1980). Esinye isiphakamiso abasenzayo esokuthi indlelende yoxhumano lolimi kumele incike futhi ibe impendulo ngokwezidingo zomfundi wolimi, okusho ukukhetha ubungoti bohlelo lolimi umfundi aludingayo, unzikandaweni ofanele, kanye nobungoti bamasu okusebenzisa ulimi kakhulukazi uma kwenzeka kuba khona ukunqamuka phakathi kwezinhlobo zobungoti ezidingekayo (ibid, 1980). Babalula futhi kakhulukazi ukuthi umfundi wolimi kumele avulelwe amathuba okusebenzisa ulimi alufundayo esimweni sokwenzelana esinomqondo, nokubandakanya ukuxhumana nabanikazi bolimi olufundwayo, nabalwaziyo kahle ukwelekelela abafundi (ibid, 1980). Bathi kodwa okubalulekile ukuthi esigabeni sokufunda ulimi lwesiBili kumele umfundi akwazi ukusebenzisa ulimi aselutholile ngesikhathi elufunda bukhoma, esebenzisa nolimi lwakhe lwaseKhaya ukuqonda amakhono okuxhumana adingekayo olimini lwesiBili (ibid, 1980). Lesi siphakamiso siqhubeka nokugcizelela ukusebenzisa ulimi lwesiBili kunzikandaweni othwele umqondo nencazelo, nokuholela ekutheni abafundi bavulelwe amathuba okuthola ulwazi kuqala, bese beyalusebenzisa ngokukakadekubona wabo abawuqondayo. Lokhu kusho ukuthi abafundi bolimi lwesiBili bayakudinga ukufundiswa ngohlelo lolimi kuqala ukuze bese befunda nomsebenzi walo ekuxhumaneni nasesimweni esifanele lapho lusetshenziswa khona. Ngaleyo ndlela, abafundi bolimi lwesiBili bafunda ulimi benesizathu esibagqugquzela ukufunda ulimi ngoba bayakuqonda ukwenzelana nokusebenzisana ngobungoti bolimi abalufundayo.

3.3 INJULALWAZI KAKRASHEN YOKUTHOLAKALA KOLIMI LWESIBILI

Lolu cwaningo lwesekelwe kwinjulalwazi kaKrashen (1981) yokutholakala kolimi lwesiBili okuyinjulalwazi yesiqaphelisi. Injulalwazi yesiqaphelisi, ngokukaKrashen (1977), yakhiwe yiqoqo lezihlawumbiselo ezinhlanu

ezilandelayo; 1) isiHlawumbiselo sokuthola nokufunda ulimi, 2) isiHlawumbiselo sesiqaphelisi, 3) isiHlawumbiselo somthamo wolimi, 4) isiHlawumbiselo sohlelo lwemvelo, kanye 5) nesiHlawumbiselo sezihibe. Kulezi zihlawumbiselo-ke ezinhlanu isiHlawumbiselo somthamo wolimi singumgogodla wenjulalwazi kaKrashen. Yabe seyiqhubeka-ke le njulalwazi nokukhula yaze yavuthwa, yase yaziwa njengesihlawumbiselo sesiqaphelisi. Ngesihlawumbiselo sesiqaphelisi, uKrashen (1977) wayeqonde ukuthi ukutholakala kolimi lwesiBili kudinga ukuxhumana okunomqondo nolimi lolo olufundwayo, lapho abafundi bolimi bezibandakanya ekusebenziseni ulimi abalufundayo ezimweni zangempela nezenzekayo. NgokukaBrown, noCazden noBellugi (1973), abanikazi banoma yiluphi ulimi banakisisa endimeni edlalwa ukuxhumana kunokunaka ukuthi kuhleleke kanjani abakuphimisayo. Ngamanye amagama, abafundi bolimi lwesiBili banemikhuba yokudlulisa imilayezo noma ukuqonda imilayezo edluliselwa kubona noma abayedlulisayo kodwa hhayi ebuqinisweni bohlelo lolimi. UKrashen (1977) yena uqhuba aqakulise athi, le ndlela yokutholakala kolimi idinga ukwesekwa ngabanikazi bolimi olufundwayo ukuthi imiphumela ibe impumelelo. UVan Patten noWilliams (2007) bona baqakulisa bathi abacwaningi bokutholakala kolimi lwesiBili bangabheka ukutholakala kwalo njengendlovu enkulu, nalapho omunye nomunye angayibuka emacaleni ayo ehlukeni njengobukhulu bayo. Ngaleyo ndlela-ke, lolu cwaningo lwesekelwe injulalwazi yesiqaphelisi, nosekuyisihlawumbiselo esizihlanganise zonke lezi ezinye engizibale ngenhla. Lesi sihlawumbiselo sibeka phambili ubumqoka bomthamo ozwakalayo abafundi bolimi abawutholayo. Ukuqonda umthamo wolimi olukhulunywayo nolubhalwayo iwona mshini oholela ekukhuleni kobungoti obengamela ulimi, kanti futhi nesiphumo solimi asibonakali sinomthelela ekwazini komfundi (Krashen, 1977; Bryam, 2004). UKrashen (1981) uqhuba futhi athi ubungoti bolimi budlondlobala kuphela uma ulimi lutholakala ngokuzwa okunganaki, kanti ukufunda uzwa ngokunaka akukwazi ukusebenziseka njengomsuka wokuqhukuza ulimi okungaphazamiseki. Okokugcina, uqhuba futhi athi, ukufunda kubonakala kuncike kakhulu emuzweni womfundi, okusho ukuthi

akuphumeleli uma umuzwa womfundi uphazamisekile noma engafuni ukufunda (ibid, 1981).

3.3.1 IsiHlawumbiselo sokuthola nokufunda ulimi

UKrashen (1981; 2003) uchaza isihlawumbiselo sokuthola nokufunda ulimi ngokuthi sakhiwe izindlela ezimbili nezingancikile enye kwenye zokukhulisa ubungoti bolimi lwesiBili. Ingxenye yokuqala ukuthola; nakuchaza ngokuthi indlela esivele ikhona ngaphakathi kumuntu nokuyindlela yemvelo, nokuthi iyefana nendlela abantwana abayisebenzisayo uma bekhula futhi befunda ulimi lokuqala (Krashen, 2003). Lolu limi futhi kungaba olubhaliwe noma olukhulunywayo, kokubili kuyatholakala umfundi engazi ukuthi uyakuthola. Uqhuba athi futhi le ndlela isho inqubeko lapho abafundi bolimi bengazi ukuthi kwenzekani ngesikhathi bethola ulimi, nokuchaza ukuthi abakwazi ukuyichaza bona ngokwabo (Krashen, 2003). Le nqubeko isho ukuthi umfundi wolimi akazazi futhi naye qobo lwakhe ukuthi usenolwazi olusha. Uqhuba athi futhi ukuthola ulimi kudinga ukuthi umfundi wolimi azibandakanye ekuxhumaneni okunomqondo ngolimi lolo alufundayo, nalapho umfundi eqikelela kakhulu encazelweni yakutholayo kunasohlelweni lolimi alutholayo (Schütz, 2007). Ingxenye yesibili ukufunda; nayo ukuchaza ngokuthi inqubeko eyenzeka ngenhloso yokuthola ulwazi ngemithetho yohlelo yolimi lwesiBili nokuthi leyo mithetho isebenza kanjani ukufinyelela emiphumelweni elindelekile, okusho ukufunda ulwazi olusha (Krashen 1981). Uqhuba athi ulwazi olusha noma uhlelo lolimi lungena emqondweni womfundi elubhekile noma eluzwa kahle, ngendlela yokulandela imithetho yolimi, nokuthi le nqubeko inokubandakanya ukunaka nokulungisa amaphutha aphaathelene nohlelo lolimi (Krashen, 2003). Bese eqakulisa ngokuthi ukukhula kolwazi lolimi kuncike kuphela ekutholeni ulwazi umuntu avele esenalokuthi alukhuli ulimi ngokulufunda, nokusho ukuthi ukufunda ulimi bukhoma kunomsebenzi ongemkhulu kakhulu uma kuqhathaniswa nokuluthola (Krashen,

1981; 2003). Okunye futhi akubalulayo ngokufunda ulimi, ukuthi umfundi angazithola esefunda ngolimi esikhundleni sokufunda ulimi (Krashen 2003). UVan Patten noWilliams (2007) bona baqakulisa ngokuthi mhlawumbe isihlawumbiselo esibaluleke kakhulu kunezinye isona lesi sokuthola nokufunda ulimi. Baqhuba bathi, kokubili ukuthola nokufunda uma umfundi wolimi esekutholile, kugcinwa ezindaweni ezahlukeni emqondweni wakhe (ibid, 2007). Baqakulisa futhi ngokuthi, ukuthola kuyazenzakalela futhi ngaphandle kokuthi othola ulimi azi ukuthi useyaluthola (ibid, 2007). Bayavumelana naye futhi uKrashen (1981; 2003) ukuthi lokhu kuthola kuvele kuqhibuke ngesikhathi abafundi bolimi bezibandakanya ekuxhumaneni okungokwemvelo nokungabekelwe mgomo wohlelo lolimi, nalapho inhloso yokuxhumana igxile kakhulu kwincazelo yenkulumo noma yolimi. Okusho ukuthi futhi kokubili ukufundiswa ulimi noma inhloso yokulufunda ayidlali ndawo ebalulekile. Le ncazelo ikhomba ukuthi okubalulekile kumfundi wolimi ukusebenzisa ulwazi avele esenalo lokusebenzisa ulimi ngendlela edingwa yisimo azithola esekusona ngaleso sikhathi (Krashen 1981). Kunabacwaningi futhi asebesihlolile lesi simo ukuthi ukufunda ulimi ube ngesikhathi esifanayo ubheke ukuthi uyakugwema ukwenza amaphutha ngokulandela imithetho yolimi akugqugquzeleki futhi asikho isidingo sakho ngoba kungaze kuholele ekutheni kulimaze inqubeko yokufunda ulimi lwesiBili kumfundi ofundayo (Brown, Cazden, & Bellugi 1973; Botha, 1987; & Woods 1989). UVan Patten noWilliams (2007) baphetha ngokuthi, ngaleyo ndlela umfundi wolimi akakwazi ukuphimisa lolu lwazi avele esenalo, kodwa uholwa okungaphakathi kuyena asekwazi bese eyaphimisa inkulumo kunokuholwa umthetho wolimi afundiswe ukuthi awulandele.

Ngakolunye uhlangothi, ukufunda ulimi-ke, kusho ukuthola ulwazi olugaguliwe lwafundiswa ngalo ulimi lolu, okufana nemithetho yalo kanye nezindlela zokulusebenzisa. UVan Patten noWilliams (2007), bayibiza le nqubeko ngokuthi, uma ulimi lufundwa noma lufundiswa, lufana nento engaphandle kumfundi, kodwa alusetshenziswa ukuqhuba imisebenzi yolimi yansuku zonke njengolimi lokufunda

nokufundisa. Kusho ukuthi futhi, ukuthola nokusebenzisa lolu lwazi olufundisiwe kuba yinto umfundi ayibeke emqondweni wakhe nayiqaphelayo njalo ukuthi uma ezosebenzisa ulimi alufundayo, nokusho ukuthi kudinga isikhathi namandla ngoba ukufunda kwenzeka ngenhloso. Indida-ke ngalolu lwazi oludala nolusha ukuthi abacwaningi bokufunda ulimi lwesiBili bathi akusoze kwahlangana (Krashen 1981, 1985; Van Patten & Williams, 2007). Okusho ukuthi futhi ulwazi olufundiwe alusoze lwaphenduka lwaba ngolusemqondweni womfundi ngendlela yokulusebenzisa nokuthi alutholakali ukuthi lusebenziseke noma nini uma ludingeka, okufanayo nolwazi umfundi avele esenalo uma efunda ulimi. Lesi simo sichaza ngokusobala ukuthi abafundi bolimi bangayazi imithetho yolimi ngoba beyifundile, kodwa nalo lolu lwazi lwemithetho abakwazi ukulusebenzisa ulimi ekuxhumaneni noma kuphi noma nini. Okunye okuchaza lesi simo, ingesikhathi umfundi ekwazi ukuchaza umthetho wolimi kodwa futhi angakwazi ukuthi usebenza kuphi noma uma kwenzenjani. Esimweni sokufunda isiZulu ulimi lwesiBili, lesi siHlawumbiselo singena khaxa, kakhulukazi uma ukufundiswa kolimi ngendlela encike kuphela ohlelweni lolimi ngaphandle kokunika umfundi amathuba okulusebenzisa nabanikazi balo ukumsiza ukuthi ahlanganise nolwazi lwakhe olusemqondweni njengomuntu ovele esenalo naye ulimi lwakhe ukuhlobanisa nokumukezelana kwezilimi; oludala nolusha. UKrashen (1981) uphetha ngokuqakulisa athi-ke, umthelela wokufundisa okunomthetho uma kufundiswa ulimi lwesiBili, okubalwa kukho ukulungiswa kwamaphutha, akwenzi mehluko, nabeka umbono wokuthi indlelande yokufundisa ulimi lwesiBili enjalo mayigwenywe, kodwa esikhundleni sayo kusetshenziswe indlelande yokufunda ulimi evuna ukubaluleka nokuqikelelwa komthamo ozwakalayo nodingekayo, bese futhi kugqugquzelwe ukufundwa kolimi ngendlela evulela amathuba okuthi lusetshenziswe ezimweni noma kunzikandaweni lapho lusetshenziswa khona. UVan Patten noWilliams (2007:26) nabo bayavumelana noKrashen ngokuthi:

In Monitor Theory, even if learners formally study the grammar rules, they will not be able to draw on that knowledge in spontaneous communication because it has not been acquired.

UNgcobo, noNkosi, noButhelezi, kanye noNtuli (2014) nabo bayavumelana noKrashen kulesi siHlawumbiselo, kodwa kunzikandaweni wokufundiswa kwesiZulu ulimi lwesiBili kubafundi abasezikhungweni zemfundo ephakeme. Ucwangingo lwabo lukhiphe imiphumela ekhomba ukuthi ukufundiswa kwesiZulu ulimi lwesiBili kumele kuqikelele ukweyamanisa ukufunda nonzikandaweni lapho ulimi lusebenza khona ngokwemvelo, nokuholela ekutheni ulwazi lwabafundi olufundiwe lusebenze lwelekelelana nolwazi asebevele benalo emqondweni, ukuze ukufunda kube yimpumelelo.

3.3.2 IsiHlawumbiselo sesiqaphelisi

Lapha uKrashen (1985) uqakulisa ngokuthi lesi siHlawumbiselo sikhomba ukuthi ukuthola nokufunda ulimi kwenzeka kanjani ukufinyelela esiphumweni. Uqhuba athi futhi, ulwazi lwethu njengabakhulumi bezilimi, ukukhipha amazwi ngezinye izilimi kuphuma ebungotini obutholakele, olwazini esivele sesinalo (ibid, 1985). UKrashen (1985:2) ngamazwi akhe ubeka kanje:

Learning, conscious knowledge, serves only as an editor, or Monitor. We appeal to learning to make corrections, to change the output of the acquired system before we speak or write (or sometimes after we speak or write, as in self-correction.

Uqhubeka ahlawumbisele ukuthi kungenzeka ukuthi kunezimo ezimbili okudinga kuhlangatshezwane nazo ukuze isiqaphelisi sisebenze. Lokhu ukuchaza ngokuthi lowo osebenzisa ulimi kumele akwazi ukuzilungisa yena, bese futhi ewazi nomthetho, naqakulisa kodwa athi, lezi zimo kunzima ukuhlangabezana nazo. Isizathu asibekayo salobo bunzima ukuthi kungaba ukunaka kakhulu uhlelo lolimi

nokungaholela ekusebenziseni ulimi ngendlela eqondile, kodwa okudinga isikhathi esiningi (ibid, 1985). UVan Patten noWilliams (2007) bona baphawula ngokujeqeza okushiwo esiHlawumbiselweni sokuthola nokufunda, nalapho kuvela ukuthi ulwazi olufundiwe alunawo umsebenzi obalulekile okwedlula obeseluvele lukhona kumfundi wolimi. Bathi-ke, ngalesi siHlawumbiselo, kuyacaca ukuthi ulwazi olufundiwe lunawo kanti umsebenzi ngoba yilona olusebenzayo uma sekulungiswa ulwazi olutholiwe ngesikhathi senqubeko yesiphumo solimi. Kodwa futhi kuyavela ukuthi lesi siqaphelisi sidinga isikhathi ngoba umfundi wolimi akakwazi ukusisebenzisa uma engenaso isikhathi esanele sokuthinta ulwazi olufundiwe ukuze akwazi ukuqondisa inkulumo noma umbhalo wakhe. Okusho ukuthi singasebenza kangcono emisebenzini yolimi yokubhala nalapho isikhathi singanqunyiwe khona ukwenza umsebenzi lowo.

Ngamanye amazwi, isiHlawumbiselo sesiqaphelisi sisho ukuthi umthamo wolimi osufundiwe ngumfundi wolimi iwona osebenza njengesiqaphelisi ukuqikelela ukuthi isiphumo siyiso yini esilindelekile (Krashen, 2003). Okusho ukuthi umthambo wolimi otholakele wona welekelela ukuqephuza kwenkulumo, bese kuthi umthamo ofundiwe wona usetshenziswe ukubheka ukuthi okukhulunywayo kuyikona yini. UKrashen (2003) uqhuba athi futhi, ngaphambi kokuthi umfundi wolimi akhiphe inkulumo, uyayibheka emqondweni wakhe kuqala ukuthi ayinawo yini amaphutha. Uthi futhi ukuzilungisa kwenzeka ngesikhathi umfundi wolimi esebenzisa isiqaphelisi ukulungisa umusho awuphimsayo (ibid, 2003). Ngalesi siHlawumbiselo, kusho futhi ukuthi ukuziqaphelisa nokuzilungisa yiyona misebenzi eyenzeka emqondweni womfundi wolimi. UKrashen (2003) uyaqhubeka kodwa futhi anikeze izimo ezintathu zokusebenzisa isiqaphelisi, nazichaza ngala maphuzu alandelayo: 1) umfundi wolimi kumele ayazi imithetho yohlelo lolimi, 2) umfundi wolimi kumele aqikelele ekulungiseni amaphutha, bese 3) umfundi wolimi kumele azinike isikhathi sokuzilungisa (ibid, 2003). Isimo sokuqala usichaza ngokuthi asilula ukuhlangabezana naso ngoba kusho ukuthi kumele umfundi kube usebe nako ukufundiswa ngemithetho nohlelo kolimi lolo

alufundayo ukuze akwazi ukufika esiphumweni. Isimo sesibili sona usichaza ngokuthi umfundi wolimi kumele ngabe ucabanga ngohlelo lolimi, nokuholela ebunzimeni ukugxila encazelweni nasohlelweni ngesikhathi esisodwa. Isimo sesithathu sona uqakulisa ngokuthi umfundi wolimi kudinga abe nesimo sokuthatha izinto kancane, angajahi bese eqikelela ukuthi uhlelo olusenkulumweni ayiphimisayo luyilo yini (ibid, 2003).

Noma kunesidingo sesiqaphelisi ukuze ulimi oluyisiphumo lube ngoluyilo, kodwa futhi kuyabonakala ukuthi isiqaphelisi siyithuluzi elingenasigqi kakhulu ukufunda ulimi. UKrashen (2003) uqhuba athi ukwazi uhlelo lolimi nomthetho walo akusona isimo esilula kumfundi wolimi, ngoba ngisho abafundi abafunda kangcono abakwazi ukufunda yonke imithetho yolimi abayifundiswayo, abakwazi futhi ukuyikhumbula yonke, bese kuholela ekutheni bakwazi kuphela ukusebenzisa imithetho abakwazi ukuyikhumbula. Uyakubalula futhi ukuthi akuyona imithetho yolimi uthisha wolimi akwazi ukuyifundisa noma eba khona emsebenzini wolimi ofundwayo (ibid, 2003). Okwesibili akuphawulayo uKrashen, inkinga yokuba nesikhathi ukusebenzisa isiqaphelisi. Uqakulisa ngokuthi kunenkokhelo ehambisana nokusebenzisa isiqaphelisi nedalwa ukuthi umfundi wolimi uchitha isikhathi esiningi ngokugxila ohlelweni kunasencazelweni equkethwe inkulumo, nokuholela sekutheni isiphumo singabi nolwazi noma umthamo wencazelo owanele, bese ukuxhumana nako kuyathunukala ngenxa yokungapheleli komongo wengxoxo (ibid, 2003). Uphetha ngokuthi abanye abafundi bolimi basebenzisa isiqaphelisi kakhulu, futhi kangangokuba nengxoxo ize ihambe kancane ngokwedlulele nokwenza ukuthi olalele abe nobunzima ukulalela (ibid, 2003). Okokugcina uKrashen aqaphelisa ngakho ngokusebenzisa isiqaphelisi ukuthi imithetho yolimi yakha ingxenye encane kakhulu uma kubukwa ubungoti bolimi (ibid, 2003). Noma kunjalo futhi, uqakulisa ngokuthi ukuthola ulimi akumnikezi umfundi wolimi ubungoti obuphelele, kodwa kukhona izingxenyana zohlelo lolimi, izimpawu zokubhala, ubhalomagama, nokuyinkinga ngisho kubakhulumani bolimi lwaseKhaya (ibid, 2003). Uqhuba athi kodwa, noma kubalulekile ukufunda lezi

zingxenye zolimi, kakhulukazi ekubhaleni, nokuyiyona nkundla ephoqa ubungoti obuphelele, kodwa lezi zingxenye zolimi zakha ingxenyana encane ukuphelelisa ubungoti bolimi. Ngaleyo ndlela, uKrashen uxwayisa ngokuthi, nangenxa yalobu bunzima bokusebenzisa isiqaphelisi, kuyasiza ukuthi umfundi wolimi asebenzise isiqaphelisi ngezikhathi kuphela lapho singeke sigxambukele noma sixabane nenhloso yokuxhumana, kakhulukazi uma ulimi lubhalwa phansi (ibid, 2003).

3.3.3 IsiHlawumbiselo somthamo wolimi

Lesi sihlawumbiselo sisho ukuthi abafundi bolimi bakhula ngolwazi lolo limi abalufundayo uma bethola umthamo wolimi futhi abawuqondayo, kodwa futhi osuthe thuthu ngezinga abasuke bekulona (Krashen, 2003). Uqhuba ngokubiza leli zinga lomthamo ngokuthi '*i+I*', nalapho u-'*i*' kungulimi alubiza ngolokumukezelana lwabafundi. Bese kuthi u-'*I*' kube izinga elilandelayo lokuthola ulimi (ibid, 2003). Ngaphambi kwale ncazelo, uqale achaze lesi siHlawumbiselo ngokuthi abantu bathola ulimi kuphela ngokuthola imilayezo enomqondo noma baluthole ngemilayezo ethwele umqondo (Krashen 1985. Uqhuba futhi athi:

We progress along the natural order (hypothesis) by understanding input that contains structures at our next 'stage' – structures that are a bit beyond our current level of competence...We are able to understand language containing unacquired grammar with the help of context, which includes extra-linguistic information, our knowledge of the world, and previously acquired linguistic competence (p.2).

Uma echaza le nqubeko, uqhuba athi futhi uma sifunda ulimi sisuka ku-*i*, iqophelo esivele sikulona lolimi, bese siye ku-*i+I*, iqophelo elilandelayo ngokohlelo lwesiHlawumbiselo sohlelo lwemvelo. Ngokwenze njalo, sisuke sesikwazi

ukuqonda umthamo oqukethwe u-*i+1* (ibid, 1985). Ngesikhathi kwenzeka lokhu, uKrashen (1983) ukuchaza njengenqubeko lapho kwenzeka ukulolonga okungekhona kokuzikhethela kokuvumbuka kwamagama, imisindo, nemishwana. Bese kuthi inqubeko esemqondweni womuntu, nayibiza nge-*din* ivukuze ithuluzi lokufunda ulimi elisekhanda bese liqala lisebenza uma umfundi wolimi emukela umthamo wolimi owanele noqondakalayo (ibid, 1983). Uqhuba athi futhi, i-*din* inomsebenzi obalulekile kakhulu kangangokuthi iyakwazi ukusho kumfundi wolimi uma enikezwa umthamo wangempela wolimi eklasini lolimi.

Ngamanye amazwi, u-*i* umele ubungoti bolimi obese butholwe kuqala base bugcinwa emqondweni womfundi, kanye nolwazi lolimi oluhambisana nalobo bungoti, nokuchaza ukuthi lesi siHlawumbiselo sisho ukuthi njengabakhulumi bolimi, siqala ku-*i* bese siye ku-*i+1* ngokuthi sikwazi ukuqonda umthamo wolimi osuqukethwe isigaba sika-*i+1* (Krashen, 2003). Uchaza okunye futhi okuhambelana nobungoti bolimi okusho ulwazi ngomhlaba nezimo okusetshenziswa kuzo ulimi, nokusho unzikandaweni (ibid, 2003). Uqhube athi futhi u-*+1* umele ulwazi olusha noma uhlelo lolimi olusha okumele sibe sesikulungele ukuluthola (ibid, 2003).

IsiHlawumbiselo somthamo wolimi-ke sisho ukuthi umfundi wolimi kumele akhombise ngeziphumo ukuthi ulimi ulutholile futhi walufunda ngendlela elandelekayo yemvelo, neyengeza ulwazi olusha olwazini oludala (Krashen, 2003). Uphinde agcizelele ukuthi ukukhuluma ulimi lwesiBili akuyona inkomba egcwele ukuthi ulimi umfundi ulutholile. Uthi noma ngabe ukulukhuluma kungasiza ekulutholeni, kodwa ukukwazi ukulukhuluma akusiwona umsuka wokufunda ulumi noma wokuluthola. Okubalulekile kunalokho ukuthi umfundi wolimi lwesiBili aveze isiphumo solimi esiqukethe umqondo, nakuchaza njengenzuzo yokuthola ulimi lwesiBili (ibid, 2003). Uphinde futhi akhulume ngokufundisa uhlelo lolimi bukhoma, nakuchaza ngokuthi, ngalesi siHlawumbiselo akusele dengwane. Kunalokho luyatholakala nalo uhlelo lolimi kumthamo wolimi

oqondakalayo futhi akukwazi ukuhlukaniseka uma umthamo wolimi uzwakala. Ngalo mqakuliswano, uphetha ngokuthi-ke, le ndlela yokufundisa ulimi lwesiBili iyona encomekayo ekuthuthukiseni ukuqephuza ngohlelo lolimi kumfundi, esikhundleni sendlela yokufundisa uhlelo lolimi bukhoma (ibid, 2003). Ubalula futhi ukuthi ukulandelana komthamo ofundiswayo akuhlobene nohlelo lwemvelo lokuthola ulimi, kodwa kunalokho, okubalulekile ukuthi abafundi bolimi bathole umthamo wolimi oqondakalayo nokuzenzakalelayo ukuthi ukulandelana kohlelo lwemvelo kuzenzakalele (ibid, 2003).

Inqubeko yokuphumelelisa le ndlela yokufundisa ulimi lwesiBili, uKrashen (1985; 2003) uphakamisa ukuthi ulimi lufundiswe ngokulandela izigaba ezimbili. Isigaba sokuqala usichaza ngokuthi; 1) kumele isikhathi sonke sokufundisa eklasini kube esimayelana nokwethulwa komthamo wolimi oqondakalayo, 2) othisha bolimi bakwazi ukukhanda inkulumo yabo ukuze izwakale kubafundi bolimi, 3) impoqo kubafundi bolimi ukuthi bakhiphe iziphumo kumele incishiswe, okusho ukuthi bangacindezelwa ukuthi bakhulume ngolimi kuze kube sebekulungele lokho, bese 4) ukufundiswa kohlelo lolimi kugcizelelwe kubafundi asebesezingeni lokukuqonda (ibid, 1985; 2003).

Isigaba sesibili sona uKrashen (1985; 2003) usichaza ngokuthi sekungasetshenziswa izinsizakufundisa ezelekelela ukuqonda umthamo wolimi abafundi abawuthole esigabeni sokuqala, kodwa nakho kugcizelela kakhulu encazelweni yokuqukethwe kunasohlelweni lolimi (ibid, 1985; 2003). UPostman (2015) naye uyahambelana nencazelo yalezi zigaba, bese engeza ngokuthi ukusebenza ngomthamo wolimi oqondakalayo kudinga ukuthi uthisha wolimi akhulume ngokucacile futhi kancane, ngokusebenzisa imishwana emifishane nezigatshana zamagama. Uqhuba futhi ngokuthi uthisha wolimi angasebenzisa izinsizakufundisa ezelekelela ukuthi umthamo wolimi awufundisayo bawuqonde abafundi belekelelwa nawukubona noma ukubuka imifanekiso (ibid, 2015). Uqhubeka ngokuthi futhi izinsiza kufundisa makuqikelelwe ukuthi ziqukethe

umthamo odingekayo, okulungele noma olingana nebanga labafundi, bese esebenzisa izindlela ezinhlobonhlobo ukufundisa ulimi kanye nokusetshenziswa komthamo olingene wolimi namagama amasha kodwa aphindaphindwayo (ibid, 2015).

UVan Patten noWilliams (2007) bona baqakulisa bathi kuyazenzakalela ukuthi abafundi bolimi bangene kulolu lwazi futhi balusebenzise, nokuvumela ukufunda kwenzeke ngendlela engaphazamiseki, inqobo nje uma bethola umthamo wolimi olucebile noqondakalayo. Baqhuba bathi futhi akwenzeki lokhu kakhulukazi uma ukuxhumana ngolimi kugxile ohlelweni lwalo kodwa kulindeleke ukwenzeka uma ukuxhumana kugxile encazelweni (ibid, 2007). Bese kusho futhi ukuthi ukufundisa ulimi akukona nje kuphela ukufundisa imithetho yohlelo lolimi, okunalo nakho iqhaza elincane ekufundeni, kodwa ngokwalesi Hlawumbiselo, imisebenzi yesiphumo ayivezi imiphumela yokufunda ulimi. Baphinde bagcizelele ukuthi ukuphoqa abafundi bolimi ukuthi bakhiqize iziphumo kodwa bengakakulungeli lokho kungavimba inqubeko yokufunda ulimi ngoba kuyabasusa kunzikandaweni wokuqonda nokuhlaziya umthamo abawufundayo (ibid. 2007). Okusho ukuthi umthamo wolimi ocebile ohlanganiswe namandla okusebenza komqondo nokuthola ulimi yikona okudingekayo ukugquguzela ukuthola ulimi. UKrashen (1981) uqakulisa futhi athi umthamo wolimi ocebile noqondakalayo awubalulekile nje kuphela ekufundeni ulimi, kodwa ubeka umfundi wolimi esimweni esanelisayo.

Umthamo wolimi oqondakalayo nonothile kubafundi bolimi ubalulekile kakhulu, kodwa kunezimo eziholela ekutheni abafundi bolimi bakwazi ukuwuthola lo mthamo futhi bawetshisa ngendlela eholela eziphumweni eziyizo (Krashen, 1985). Uqhuba ngokuthi-ke noma umthamo ungabaluleka kangakanani ekutholeni ulimi lwesiBili, kodwa umfundi akamane nje athole lokho akwamukelayo, kunendima edlalwa kakhulu ukusebenza kwengqondo nengxenywe esebenza ngolimi nebizwa nge-*Language Acquisition Device* (LAD) (Chomsky & Katz, 1975). UChomsky

(1975) uqakulisa ngokuthi iLAD iyakwazi ukuphendla ukusebenza kwemithetho engqondweni yomfundi ilandela izindlela zangaphakathi, bese kuthi umthamo wolimi noma unganatha noma uhleleke ukuthi uqondakale kangakanani ukuze umfundi awuthole, awufinyeleli wonke kwiLAD (ibid, 1975). NgokukaChomsky, kunendlela efanayo yokusebenza kwengxenywe yengqondo esebenza ngolimi kumuntu wonke, bese kuthi neLAD nayo isebenze ngayo leyo ndlela efanayo kuwona wonke umuntu (ibid, 1975). Umehluko kodwa ubonakala ngokwehlukahluka kwabafundi bolimi nezimo abafunda ngaphansi kwazo (Krashen, 1985). UKrashen-ke uchaza lo mehluko wezimo ukuthi ungadalwa ukuthola umthamo wolimi oqhamuka ngezindlela ezahlukene, amasu ahlukene asetshenziswayo ukuthola umthamo, ukwehluka kwemibiko equkethwe umthamo, kanye nokwehluka kwezilimi zabantu ezifundwayo (ibid, 1985). UVan Patten noWilliams (2007) bona baphetha ngokuthi kubalulekile ukuthi abafundi bolimi bazizwe benethezekile futhi bekulindele ukuthola ulimi nasezimweni abafunda kuzo kanye namasu asetshenziswayo ukubafundisa.

3.4 IZINGCWANINGO EZIGXEKA INJULALWAZI KAKRASHEN YOKUFUNDA ULIMI LWESIBILI

Noma injulalwazi kaKrashen ithathwa njengehamba phambili ekutholeni ulimi lwesiBili, kodwa bakhona abanye abacwaningi abangahambisani nayo kanye nemibono neziphakamiso zakhe. UCaldwell noButzkamm (2009) baphakamisa indlela yokuhumusha nokusebenzisa kakhulu ulimi lomfundi lwaseKhaya ukuthi iyona ndlela enemiphumela emihle. Bathi ukuhumusha kusiza abafundi ukuthi bafunde ulimi lwesiBili ngolimi lwabo lwaseKhaya. Baqhuba bathi futhi ukuhumusha ususela olimini lwabafundi lwaseKhaya bese unika izincazelo kushaya emhlokeni njalo ngoba kwelekelela othisha ukuthi basheshe bethule izibhalo zangempela futhi ezinothile ngolimi bese kusiza ukusheshe kwethulwe amagama amaningi ngokushesha. Mina ngokwami ukubuka lo mqakuliswano mhlawumbe ungasebenza kuphela kuhlobo lwabafundi abakhuluma ulimi

lwaseKhaya olufanayo, futhi abasemaqophelweni alinganayo olimi lwabo lolo lwaseKhaya. Kodwa ezimweni zabafundi abakhuluma izilimi ezingefani futhi abangekho emaqophelweni alinganayo, le ndlela angeke kube lula ukuyisebenzisa.

Ngakolunye uhlangothi, uTricomi (1986) naye ugxeke uKrashen ngokuthi injulalwazi yakhe yokusebenzisa isiqaphelisi ayizikhiphi iziphumo ezinempumelelo, ikakhulukazi uma abafundi sebefunda ulimi lwesiBili. Uqakulisa ngokuthi isiqaphelisi singephikiswe kodwa kubafundi bolimi lwaseKhaya ngoba vele basuke benalo ulimi emqondweni wabo abaluthole bengakayi esikoleni ukuyofunda (ibid, 1986). Uphetha ngokuthi futhi injulalwazi kaKrashen ayikwazi ukuchaza umehluko phakathi kolimi olutholwe ngokuzwa ngokufunda, nokuthi futhi ayibhekeli izindlela ezahlukene abafundi bolimi abazisebenzisayo ukufunda ulimi. Uqaphelisa ngokuthi kukhona uhlobo lwabafundi abafunda ngokubukela, nathi bafunda kangcono uma befunda isibhalo esilotshiwe kunalabo abafunda ngokuzwa imisindo (ibid, 1986). Angakuphawuli kodwa lapha uTricomi ukuthi lolu hlobo lwabafundi akhuluma ngabo bakwazi kanjani ukubukela ulimi abangakaze balubone ngaphambilini. Kimina, kuzwakala sengathi ukhuluma ngabafundi asebenalo ulwazi lolimi abalufundayo, ngoba uma ufunda ulimi lwesiBili, isizathu sokulufunda ukuthi usuke ungalwazi nhlobo. Ngaleyo ndlela, awukwazi nokubona ukuthi amagama owabonayo ayinhloboni yamagama nokuthi asebenza kanjani olimini olufundwayo.

Abanye abacwaningi basagcizelela ukufundiswa kohlelo lolimi (Larsen-Freeman, 1991, Larsen-Freeman & Long 1991). Kodwa owabo umqakuliswano uveza ukuthi makube khona ukwesekelana phakathi kohlelo lolimi nokuxhumana, yize noma bephakamisa ukuthi uhlelo lolimi malufundiswe kuqala, ukuze abafundi bolimi baluqonde, bazi imisebenzi yalo, ngaphambi kokuthi balusebenzise ngesikhathi sebexhumana ngolimi. Noma uzwakala umbono wabo wokwesekelana kohlelo lolimi nokuxhumana, kodwa abasho ukuthi uhlelo lolimi kumele lufundwe

isikhathi esingakanani, nokuthi kunini lapho abafundi sebengaqala balusebenzise khona ekuxhumaneni nokuthi kanjani futhi.

UBahrani (2011) yena ocwaningweni lwakhe oluveze imiphumela ephikisana nenjulalwazi kaKrashen, uphakamisa amandla okusebenzisa amathuluzi obuchwepheshe ukuthi kulesi sikhathi samanje awumthamo owanele wokufunda ulimi. NoHong (2008) uyavumelana noBahrani, kodwa yena ngokwehlukile kancane, ukuthi ulimi lufundeka kangcono uma kubukwa amagama amasha. Bobabili laba bacwaningi abakhulumi lutho ngokuxhumana ngolimi, ngoba ukusebenzisa isiqoqelalwazi noma ikhompyutha akumnikezi umfundi wolimi ukulungiseka ngendlela yemvelo, futhi akukho ukumukezelana kwezilimi ngoba ulimi lusetshenziswa ngabantu abalukhulumayo. Ngakolunye uhlangothi, amagama amasha awalwakhi ulimi namaqophelo obungoti obuvezwa ukwazi amagama amasha olimi lwesiBili.

ULiu noNi (2015) bona bagxeka injulalwazi kaKrashen ngephuzu elilodwa nje, ukuthi ukufunda ulimi lwesiBili akulula kubafundi ngoba kuletha ukwesaba novalo, bese ukufunda kungabi impumelelo. Ngokuqonda kwami, ukwesaba novalo kuyefana nezinye zezithiyo ezibalulwa nguKrashen, ukuthi noma ngabe umthamo wolimi oqondakalayo noma unotho kangakanani, kodwa uma izithiyo zivimbile, umthamo awufinyeleli la uqondwe khona kumfundi wolimi.

3.5 ISIZATHU SOKUKHETHA LE NJULALWAZI YOKUFUNDA ULIMI LWESIBILI UKUSEKELA UCWANINGO LWAMI

Ucwaningo lwami lwesekelwe injulalwazi kaKrashen ngesizathu sokuthi iziHlawumbiselo zonke, zozinhlanu, ziyayiphendula imibuzo yokufundeka kwesiZulu ulimi lwesiBili. Okokuqala nje, ukuthola nokufunda ulimi, abafundi bolimi lwesiZulu basifunda isiZulu endaweni la sikhulunywa khona ngabanikazi baso. Okusho ukuthi akuyona inkinga kubona uma befisa ukuluthola ulimi

lwesiZulu ngaphandle kwasemaklasini. Okwesibili, ulwazi lolimi abafundi abalufundiswayo emaklasini esiZulu, uma lwethulwa ngendlela lungasebenza njengesiqaphelisi, nokuthi kulindelekile ukuthi abafundi bolimi lwesiZulu baluthole ulimi njengendlela abathola ngayo izilimi zabo, okunguhlelo lwemvelo. Lokhu kuthola kwabo ulimi kulindeleke ukuthi kuthuthuke futhi kukhule ngesikhathi befunda ulimi. Okwesithathu, emaklasini yilapho khona kulindeleke ukuthi abafundi bathole umthamo wolimi oqondakalayo nonothile, kodwa uma othisha bolimi beqeqesheke kahle ukufundisa isiZulu ulimi lwesiBili. Kungumsebenzi kathisha oqeqesheke kahle ukulungiselela ukuvimba izithiyo noma ngabe ezaluphi uhlobo uma ezofundisa ulimi. Ngaleyo ndlela, angiyibonanga enye injulalwazi ebeyingacaba inqubeko yokufundiswa kolimi lwesiZulu ezikoleni ezilufundisa njengolimi lwesiBili. Enye inhloso ukuhlaziya imiphumela yocwaningo ngezinye zeziHlawumbiselo, yingoba lokho kuzongivulela amathuba okuhlolilisa imininingo yami ngokucofiya nokuhlaziya okwanele ukufika emiphumelweni egculisayo yocwaningo.

3.6 IQOQA LESAHLUKO

Kulesi sahluko ngiqale ngokwethula amakhonsephe anqala asekela ucwaningo, nokuyiwona futhi angiholele ekukhetheni injulalwazi eyeseke ucwaningo. Okwesibili, ngibe sengethula izincazelo zeziHlawumbiselo zikaKrashen, nokuyizona ezakha umgogodla wenjulalwazi ekhethelwe ucwaningo. Okwesithathu, ngibe sengicaphuna nabanye abacwaningi abayigxekayo injulalwazi kaKrashen, nokube sekulandelwa isizathu sokuthi kungani mina ngikhethe le injulalwazi njengesibuko sokuhlolilisa wonke amakhona ocwaningo.

ISAPHLUKO SESINE

UKUCHACHISWA KWEZINDLELA ZOCWANINGO

4.1 ISINGENISO

Kulesi sahluko ngikhuluma ngezindlela zocwaningo engizilandelile ngaze ngafinyelele esiphethweni. Okokuqala, ngikhuluma ngomklamo wocwaningo. Lolu cwaningo lulandela indlela yocwaningo lobunjalo botho futhi lusebenzise izindlela eziningana ukuqoqa imininingo. Okwesibili, ngikhuluma ngepharadaymu engiyisebenzisile ukuqhuba lolu cwaningo. Le pharadaymu ngiyixoxa ngikhombisa nokuhambisana kwayo namanye amapharadaymu, nokho-ke engingawakhetanga. Okwesithathu, ngikhuluma ngohlelo engilulandelile lapho ngiqoqa imininingo ngize ngifike esiphethweni. Lokhu kubalwa izindlela engizisebenzisile ukuhlonza abahlanganyeli, izingqinamba engihlangabezane nazo ngize ngifinyelele ekubatholeni abahlanganyeli abagcine beba yingxenywe yocwaningo. Okwesine, ngikhuluma ngenzikandaweni yocwaningo. Okwesihlanu, ngixoxa ngezindlela engizisebenzisile ukuqoqa imininingo, bese kulandela izindlela engizisebenzisile ukuhlaziya imininingo. Okwesithupha, ngikhuluma ngobuqiniso nokukholakala kocwaningo, bese kulandela ingxoxo mayelana nenkambiso elungileyo yocwaningo engiyilandelile. Okokugcina, ngikhuluma ngezingqinamba engihlangabezane nazo nemikhawulo kocwaningo.

4.2 UMKLAMO WOCWANINGO: IFENOMENOLOJI

Lolu cwaningo lulandela indlelede yobunjalo botho, njengoba ichazwa uCohen, noManion, kanye noMorrison (2013). Baqhuba ngokuqakulisa ngokuthi umhlaba

emkhakheni wezemfundo uyefana nomhlaba wabantu, nalapho ocwaningayo kumele abuke isimo njengendawo egcwele ukuphikisana, umnotho, ubunkimbinkimbi, ukuhlobana, ukuhlangana, kanye nokwehlukana (ibid, 2013). Isimo socwaningo olwenziwe lube seludinga indlelande lapho bonke lobu bukhephukhephu buhlolisiswa kabanzi ukuze kuqondakale okwenzekayo njengoba kunjalo. ULincoln noGuba (1985) nabo bayaqakulisa ukuthi abantu baphila njengamalungu emiphakathini bayazakhela izincazelo zezimo, nokudalwa yizimo abaphila kuzona, bese ukuqonda isimo sabo kwenzeka ngokuhumusha abakushoyo nabakwenzayo ngesimo leso okukhulunywa ngaso. NgokukaMertens (2010), umcwaningi uzama ukwenza umqondo ngesimo ngaphandle kokwembesa izimo ezivele zikhona ngokubona kwakhe. Ngaleyo ndlela umcwaningi uqale ahlole isimo esithile bese evumela izindikimba ziziqhibukele eminingweni ngesikhathi ucwaningo luqhubeka. Ngaleso sizathu, ucwaningo lulandele le ndlelande ngenxa yezindlela zayo zokuqoqa imininingo ezivumela umcwaningi ukuthi ahumushe akuzwile, akubonile, kanye nakutholile.

UMertens (2010) uchaza ucwaningo lobunjalo botho njengohlobo locwaningo oluklanywe ukunikeza ukujula kwencazelo yohlelo oluthile, isenzeko esithile, noma inzikandaweni. Uqhuba athi futhi lokhu kusho ukuthi ucwaningo luvulela umcwaningi umnyango wokungena emhlabeni wabacwaningwayo, bese kuthi umcwaningi lowo akwazi ukuhumusha akubonayo nakuzwayo ukuze kubonakale emehlweni kanoma ubani ongabonanga nongezwanga (ibib, 2010). Ngaleyo ndlela, ukwenza ukuthi umhlaba wabahlanganyeli ubonakale kwenziwa yizibonakaliso kusukela emanothini aqoshwe kumajenali omcwaningi awabhala ngesikhathi esendaweni yocwaningo, ngohambo lwakhe lonke, izinhlolelwazi, izingxoxo, izithombe, amazwi okuqoshiwe kanye nako konke okungasetshenziselwa ukuthola ulwazi mayelana nokunto okucwaningwayo (ibid, 2010). UCohen, noManion, kanye noMarriuson (2013), baqakulisa ngokuthi umhlaba wabantu uyinkimbinkimbi, ugcwele ukuphikisana kwezenzeko, unothile, uyadida, ulumbene, unezilumbaniso nezehlukaniso, konke kuphakathi kuwona. Ngaleyo

ndlela-ke kumele uhlolisiswe wonke njengoba unjalo kunokuhlolisisa isigatshana sawo uma umcwaningi efuna ukufinyelela ekujuleni kokuqondakala kwawo. UDenzin noLincoln (2005) bachaza ucwaningo lobunjalo botho njengohlobo locwaningo oluvumela umcwaningi ukuthi abike okushiwo noma okwenziwa ngabahlanganyeli, bese ekuhumusha ngokadekubona wabahlanganyeli kuleso simo abakuso esicwaningwayo. Kanti uCreswell (2007) yena uchaza ucwaningo lobunjalo botho njengenqubeko eholela ekutheni umcwaningi ahlole inkinga yabantu endaweni abaphila kuyona lapho eqoqa ulwazi bese akha izibonakalo ezinzulu neziphelele ngokunikeza incazelo ejulile ngokusebenzisa amagama nemibono esetshenziswe ngabahlanganyeli ngokucophelela. UChristiansen noBertram kanye noLand (2010) bona bagcizelela ukuthi uma umcwaningi esenawo umbuzongqangi wocwaningo lwakhe ube-ke eseqala ngomklamo azowulandela ukuqoqa ulwazi lonke oludinga ukuhlolisiswa ukuze uhambo lwakhe lube ngoluhlelekile endleleni efinyelela ekuphendulekeni kombuzongqangi lowo oyisisekelo socwaningo ngokubanzi. Lolu cwaningo luklanywe ngendlela yefenomenoloji, nengiyichaza esigatshaneni esilandelayo ngezansi.

U-English no-English (1958) baqakulisa ngokuthi umklamo wefenomenoloji usho ukuthi omunye umuntu ubuka ukwenza komunye njengokuvuma kwesimo akuso kunokuthi kubhekwe ukuthi yini okulindelekile. UGubrium noHolstein (2002) bakhomba ifenomenoloji njengesisekelo senzukulwazi yezindlela zocwaningo zokuhumusha, okufanayo nocwaningo lapho umcwaningi ephenduke ingxenye yocwaningo ngokuhlanganyela nabacwaningi kanye nokuhlaziywa kwezingxoxo zabahlanganyeli eziveza ubunjalo bemikhuba yokwenza njengoba kunjalo. Baqhuba bathi futhi, umcwaningi kuyabe sekumele agumbe izincazelo zomhlaba okuphila kuwo abahlanganyeli abacwaningwayo (ibid, 2002). Kanti uBogdan noBiklen (2007) bona baqakulisa ngokuthi ucwaningo lwefenomenoloji lugxile kukadekubona wabahlanganyeli ngokuzibonela kwabo umhlaba abaphila kuwona. Uqhuba athi futhi ucwaningo olunjalo lunikeza izincazelo zesimo nenqubeko yaso ngokubona kwabahlanganyeli ngeso labo. UMertens (2010) naye uyavumelana

noBogdan noBiklen (2007) ngokuthi ngale ndlela kuhloswe ukuqonda nokuchaza izenzeko ngeso labahlanganyeli, bese egcizelela ukuthi isibonakaliso salolu hlobo locwaningo ukuthi ukadekubona wabahlanganyeli yiwona ogqamayo nohlolisiswayo. UCohen, noManion, kanye noMarrison (2010), bona bachaza ifenomenoloji njengokubona ngenjulalwazi ekhankasela uhlobo locwaningo olugxile kokadekubona kwabahlanganyeli njengoba kwenzeka.

Ngaleyo ndlela-ke lolu cwaningo luklameke ukulandela le ndlela yefenomenoloji, nendlela ezochaza izimo zokufundiswa kwesiZulu ulimi lwesiBili njengokuchazwa ngabahlanganyeli abangothisha abafundisa lolu limi kwinzikandaweni yabo ezikoleni. Ngoba lolu cwaningo lubuka kabanzi ubunjalo besimo sokufundiswa kwesiZulu ulimi lwesiBili, lokho kuholele ekutheni izindlela zokuqoqa ulwazi nazo ziklanywe ngendlela ezohlela ekuhumusheni izincazelo zabahlanganyeli nesimo abasebenza kusona njengoba sichazwa yibona. Lokho okusho ukuthi lolu cwaningo lusebenzise ipharadaymu yomhumusho.

4.3 IPHARADAYMU

UMertens (2010) kanye noChristiansen nabanye (2010) bachaza ipharadaymu njengendlela noma ithuluzi lokubuka umhlaba. UMertens (2010) yena uqhuba athi le ndlela yakhiwe imicabango eholela ekucabangeni okuqondile nezenzo. Bese athi futhi ukubuka umhlaba kakhulukazi kwinzikandaweni yezemfundo akulula, kodwa akhona amapharadaymu abacwaningi ababuka umhlaba wezemfundo nokwenzeka kuwona abawasebenzisayo (ibid, 2010). UBertram noChristiansen (2014:22) bona bachaza ipharadaymu ngokuthi:

A research paradigm represents a particular worldview that defines, for the researchers who hold this view, what is acceptable to research and how this should be done. Working within a particular paradigm determines choices such as... What kind of questions are supposed to be asked? What can be observed and investigated? How to collect data? How to interpret the findings?... the answers to these questions reflect a particular belief about

the nature of the (social) “world”, what can be known about it and how we can come to know this.”

UBertram noChristiansen (2014) engibacaphune ngenhla bakubeka kube sobala ukuthi umcwaningi ubuka umhlaba ngendlela efanayo nacwaninga ngayo. Okusho ukuthi, umcwaningi uqoqa imininingo endaweni yocwaningo bese eyayihumusha ngokubona kwakhe. Ngokufanayo nomklamo esengiwuchaze ngenhla, nayo ipharadaymu ichazwa njengenzululwazi noma injulalwazi eholela umcwaningi kwimibuzongqangi yocwaningo. UScotland (2012) yena uqakulisa ngokuthi noma iyiphi ipharadaymu umcwaningi ayikethayo incike kuhlobo lomhlaba awubukayo nafuna ukuwuhlolisisa. Uqhuba athi futhi zonke izinhlobo zamapharadaymu ngokwehluka kwazo ziqukethe imicabango nemibono ehlukenene, nokusho ukuthi anezihlawumbiselo zobunjalo nolwazi, okusekela indlelande umcwaningi akhetha ukuyilandela, nokubonakala ezindleleni azisebenzisayo zokuqoqa imininingo (ibid, 2012).

Ubunjalo balolu cwaningo lungiholele sekutheni ngisebenzise ipharadaymu yomhumusho, okungenye yamapharadaymu amathathu asetshenziswa kakhulu ezingcwaningweni zoluntu nezemfundo, nokuyilawa; *i-postpositivism paradigm*, *i-critical paradigm*, kanye nepharadaymu yomhumusho (Guba & Lincoln, 2005; Cohen, Manion & Morrison, 2007; Scotland 2012; Bertram & Christiansen, 2014). Kodwa ukunikeza inzikandaweni yocwaningi lwami kanye nepharadaymu ucwaningo olukhombisa ukuthi izosebenza kulo, ngizokhuluma kafushane nangalawa amanye amabili amapharadaymu okuhambisana nomqakuliswano wami ukuthi kungani ucwaningo lwami luhambisana nepharadaymu engiyisebenzisile.

4.3.1 I-POSTPOSITIVISM PARADIGM

UChristiansen nabanye (2010) bachaza le pharadaymu besusela egameni elisho ukuthi ‘emuva’, okusho ukuthi indlela yokubuka isimo emuva kwesenzeko esithile. Uqhuba athi le pharadaymu isetshenziswa kakhulu emkhakheni wezesayeni,

nalapho kulandelwa inkolelo yokuthi umhlaba awuguquki (ibid, 2010). UMertens (2010) yena uveza ukuthi abacwaningi abasebenzisa le pharadaymu banenkolelo yokuthi kuneqiniso elilodwa futhi elingaphikisani nelinye, bese-ke umcwaningi uma eqhuba ucwaningo lwakhe ngendlelande yale pharadaymu, inhloso yakhe ukuthola lelo qiniso elilodwa. Umcwaningi-ke ube esethola leli qiniso bese eyalisabalalisa ngokufanisa izimo (Borman, Slavin, Cheung, Chamberlain, Madden & Chambers, 2007). Abacwaningi bale pharadaymu bayavumelana nokuthi izinjulalwazi, ikakade, ulwazi, kanye nezindinganiso zomcwaningi zinomthelela kokucwaningwayo (Robson, 2002) Abacwaningi abalandela le pharadaymu banenkolelo yokuthi kumele bakhiqize ucwaningo olusezingeni, nokusho ukuthi kumele kube nobuqotho obuhlangene nolwazi lwabo, ukucindezela ukuchema kwabo, ukuqoqa ulwazi ngokucophelela, bese bebika ngocwaningo njengoba izenzeko bezenzeka (Callahan, 1983).

Ipharadaymu ye-*postpositivism* iyavumelana futhi nobukhona bobuqiniso, kodwa bese iqakulisa ngokuthi ngeke bube msulwa ngenxa yemikhawulo yomcwaningi njengomuntu naye (Robson, 2002; Maxwell, 2004). Abacwaningi be-*postpositivism* babhekisisa ukuthi izinjulalwazi, izihlawumbiselo, kanye nokadekubona komcwaningi kungaba nomthelela omkhulu kokucwaningwayo (Reichardt & Rallis, 1994). Lo mqakuliswano ubeka ngokusobala ukuthi ukuzimela ikona okusemqoka, ngokuthi umcwaningi akumele avumele ukuchema kwemicabango yakhe ukuba nomthelela emiphumelweni yocwaningo. Ngaleyo ndlela, umcwaningi akahlobene nokucwaningwayo ukuze izindinganiso zakhe noma ukuchema kungabi nomthelela ocwaningweni ngokulandela imigomo ebekiwe ngokucophelela.

Izindlela zokuqoqa imininingo zale pharadaymu ngukulinga okucwaningwayo ukuze babone izinguquko ezenzekayo, bese besebenzisa kakhulu izinombolo ukuveza imiphumela yokulingwa kokucwaningwayo (Campbell, 2002). Abahlanganyeli bocwaningo futhi abasetshenziswayo abanawo amandla okuveza imibono yabo ngenzikandaweni yabo nezimpilo zabo, kodwa kuphela

ngumcwaningi ofinyelela esiphethweni sakutholayo emva kokulinga ngalolo hlobo lokulinga alusebenzisayo, nokungasekelwe kwikakade lakhe noma kukadekubona wakhe (Gephart, 1999). Okusho ukuthi umhlanganyeli nomcwaningi bazimele, futhi abukho ubudlelwane bokuqonda ngenzikandaweni yomunye nomunye.

4.3.2 I-CRITICAL PARADIGM

I-critical paradigm inhloso yayo ukubhekana nokudonsiswana ngamandla kwizingcwaningo, ngokubhekana nokucindezelwa kwabantu abangenamandla, becindezelwa abanamandla, kunoma yiyiphi inzikandaweni abaphila kuyona (Oliver, 1992; Reason 1994). Okusho ukuthi le pharadaymu iyahambisana ngokungahlonizi noluntu olungenamandla ngenhloso yokuletha ushintsho emphakathini. Inezincazelo ezine, ngokukaMertens, uFarley, uMadison, kanye noSingleton (1994). Okokuqala, ibeka ubumqoka bezimpilo nokadekubona kwabantu abehlukene, nakade beqhubukushiwe, okubalwa kubo, abesifazane, iqoqo labantu abangenawo amandla abaphila phakathi kwabanawo, kanye nabantu abakhubazekile. Ngaphansi kwale pharadaymu, abacwaningi futhi bayagqugquzelwa ukuthi bangazibekeli imingcele ukucwaninga kuphela izimpilo zabantu abaqhubukushiwe, kodwa badlulele nasekucwaningeni ukuze baqonde izimo nezindlela okusetshenziswayo ukubaqhubukusha, nokuthi ziqhubeka kanjani nokucindezela abanye abantu kodwa uluntu lonke lubhekile (Kelly, Burton, & Regan, 1994). Baqhuba bathi futhi abacwaningi kumele babhekisise ukuthi izimpilo zabantu abacindezelekile zivimbeleka kanjani ngenxa yezenzo zabacindezeli (ibid, 1994). Okusho ukuthi ukucwaninga izimpilo zabantu abacindezelekile kusho nokuthi makubhekisise futhi kuhlolisiswe nezindlela zabacindezeli.

Okwesibili, ukuqhuba ucwaningo ngale pharadaymu kusho ukuhlolisisa futhi ukuthi kungani ukungalingani kwamandla okuphathelene nobulili, ubuhlanga noma ubuzwe, ukukhubazeka, ubulili bokuzikhethela, kanye namaqophela ahambelana

nezomnotho okuphila kwabantu kuhamba ngomgudu wobudlelwane obusuka phezulu buya phansi (Mertens, Farley, Madison & Singleton, 1994). Okwesithathu ukuhlolisisa ukuthi imiphumela yenqubeko yezokuhlalisana koluntu ngokungalingani kuhlobene nezenzo zezombusazwe kanye nezabanye abantu (ibid, 1994). Okokugcina, le pharadaymu ihambisana nenjulalwazi yoshintsho ngenhloso yokwakha injulalwazi yohlelo nendlelende yocwaningo, okuyiqoqo lezinkolelo ukuthi uhlelo luqhuba kanjani nokuthi kungani kukhona inkinga (ibid, 1994).

I-critical paradigm inikeza uhlaka lwenzululwazi eyelekelela ukubhekana nezimo zempilo yabantu eziphathelene namandla nobulungiswa bese yakha isisekelo solwazi ngezinhlobo ezixubile zezingcwaningo (Tashakorri & Teddie, 2003). Kanti uDenzin noLincoln (2005) bona bathi uhlaka lolo futhi lungenzeka ngohlobo locwaningo lobunjalo botho. Bese kuthi uBradbury noReason (2006) bona bathi singabhekwa futhi lesi simo ngohlobo locwaningo lapho umhlanganyeli eba ilunga lomphakathi bese ephila nawo, ukuze akwazi ukuzibonela nokuphila ngaphansi kwalezo zimo. Abanye bathi ingabhekwa ngeso labacwaningi abacwaninga ngabesifazane nezimpilo zabo emiphakathini abaphila kuyona (Fine, Weis, Pruitt & Burns, 2012). Nabacwaningi futhi abacwaninga ngabantu abakhubazekile nabo bangayisebenzisa le pharadaymu (Mertens & McLoughlin, 2003). Bese kuba ngabacwaningi abacwaninga ngentuthuko yemiphakathi yamazwe ngamazwe ngokwehluka kwayo, ikakhulukazi imiphakathi ecindezelekile ngabaholi bayo (Bamberger, Rugh, & Mabry, 2006). Zonke lezi zinhlobo zabacwaningi uma zicwaninga zilandela le yepharadaymu, kusho ukuthi zizama ukufinyelela emiphakathini eyehlukene neqhubukushwe ngabanye abantu abaphila nayo nabanamandla kunayo. Ngaleyo ndlela, le miphakathi ithola amathuba okuzwakalisa izimvo zayo ngobekuyicindezele kuyikhiphele ngaphandle (Mertens, 2010).

Le pharadaymu ibeka phambili amalungelo abantu nobulungiswa emiphakathini yabantu. Futhi yaqhibuka ngezikhathi abanye abacwaningi benganelisekile ngezingcwaningo ezazenziwa kulandelwa amanye amapharadaymu,

nezazingazikhathazi ngezimpilo zabanye abantu abakhishelwe ngaphandle noma abacindezelekile (Sieber, 1992). Uqhuba athi futhi, kunesidingo esikhulu ukuthi kubhekelelwe amalungelo abanye abantu, ikakhulukazi abangenawo amandla, uma futhi bengabahlanganyeli ocwaningweni (ibid, 1992). Okunye futhi okuhambisana nalokhu ukubaluleka kwenhlonipho yabanye abantu (Mertens, 2010). UFisher (2003), ugcizelela ngokuthi kubalulekile ukuthi uma ucwaningo lubandakanya abantu kuqinisekiswa ukuthi bayavikeleka. UCram (2009) ubala izenzo ezikhombisa ukubaluleka kwabanye abantu, nazibeka ngokuthi; inhlonipho, ukuhlanguka nabo ubuso nobuso, ukubukisisa bese uyalalela, ukusatshalaliswa kolwazi lwabo, ukubagomothela, ukuzinika isikhathi nabo, ukuqaphela nanoma yini engabaphazamisa bese bazizwe sebengasakhululekile, ukunganikezeli ngesithunzi sabo ngenxa yenzuzo yakho uma ungumcwaningi, kanye nokuzazisa ngokujulile kubona ukuze nabo bakhululeke ukusebenza nawe nokuthi bazizwele ukuthi ekugcineni kocwaningo nabo bazozuza ngezindlela ezibanika amandla abakade bengenawo.

UMertens (2010) uqakulisa futhi ngokuthi uma umcwaningi elandela le phayarayimu, kumele aqiniseke ukuthi kuyagcizelelwa ukwamukela ukuthi abantu abafani, nokuhlolisisa izimo ezinomthelela kulokho kungafani kwabo nabanye; okungaba inhlalakahle yoluntu, ezombusazwe, ukwehluka kwamasiko, ukwehluka kwamazinga ezomnotho, ukungefani ngobuhlanga nobulili, kanye nokukhubazeka. Uqhuba ngokuthi isimo esithathwa njengesiyiqiniso kumele sibhekwe macala wonke, ukuthi akukona yini ukuhleleka kwezimpilo zabantu nezinqubomgomo abaphila ngaphansi kwazo (ibid, 2010). Incazelo yolwazi olutholakele ocwaningweni ibukwa ngamehlo okwehlukahluka kanye nokungalingani kwamandla (Harding, 1993). Ubuqiniso bolwazi bokutholakele buncike ekubukeni macala wonke kwabantu abathintekayo ngenhloso yokuletha ubulungiswa emva kokuqonda onzikandaweni abaningi abathintekayo (Kirkhart, 2005). UMertens (1995) uphetha ngokuthi izindlela zokuqoqa ulwazi ngendlela yale pharayimu kumele ziqinisekise ukuthi amazwi ekade ethulisiwe ayalalelwa,

ukuqinisekisa ukuthi abantu abekade beqhubukushiwe bayabonakala futhi bayezwakala. Uqhuba ngokuthi futhi ukungalingani kwamandla kumele kube semqoka ukuhlaziya imiphumela, kanye nobudlelwane babantu abathinteka ocwaningweni (ibid, 1995). Ekugcineni, iziphumo zocwaningo kumele ziphethe ngokukhomba indlela ukulungisa noma ukuletha ushintsho emiphakathini ethintekayo.

4.3.3 IPHARADAYMU YOMHUMUSHO

UMertens (2010) uchaza ipharadaymu yomhumusho ichazwa njengepharadaymu ekhomba umcwaningi emhlabeni womhlanganyeli. Nokusho ukuthi inzikandaweni yocwaningo yelekelela umcwaningi ukwenza umhlaba ocwaningwayo ubonakale ngezindlela namathuluzi kokuhumusha. Uqhuba athi futhi ukuhumusha lokho kwenzeka ngokuhlaziya amanothi asensimini, ukuhlaziya izingxoxo zenhlololwazi, ukuhlaziya izingxoxo zamaqoqwana aqokiwe, ukuhlaziya okubukelwe, kanye nokuhlaziya amadokhumenti, bese kuphendule umhlaba wokucwaningwayo iketanga lezibonakaliso (ibid, 2010). Le pharadaymu yelekelela futhi ukuthi abahlanganyeli abaqokiwe benze ukuzahlulela kwabo kunzikandaweni wabo nokuzithola ukuthi bangena kanjani noma baxhumana kanjani nesimo leso esicwaningwayo nokuhumusheka kwaso, bebuka izimo noma unzikandaweni wabo (ibid, 2010). UCohen, noManion, kanye noMorrison (2010) nabo baqakulisa ukuthi injongo nenhloso okuhloswe ukuvezwa kule pharadaymu kungukuqonda umhlaba njengokubuka kwabahlanganyeli nokadekubona wabo kuwona. Okuchaza ukuthi, kungukuzama ukungena ngaphakathi kwempilo yomhlanganyeli nokuqonda ingaphakathi layo. UBurgess (1985) yena uchaza le pharadaymu njengohlobo oluvumela ukushintshashintsha ngaphakathi, ngokulawulwa abahlanganyeli nezenzo zabo esimweni esicwaningwayo, bese incazelo yokwenzekayo yakhiwe yibona qobo futhi abahlanganyeli nokuholela ekutheni uhlaka lwenjulalwazi yocwaningo luziqhibukele eminingweni.

Le pharadaymu yomhumusho ichazwa futhi ngokuthi umcwaningi uya endaweni yocwaningo ekholelwa ukuthi ubuluqobo bokucwaningwayo buqukethwe ngukadekubona wabantu abacwaningwayo, bese umcwaningi azame izindlela zokungena emhlabeni wabahlanganyeli ngenhloso yokwakha izibonakalo zabakushoyo nabakwenzayo ngonzikandaweni wabo (Gephart, 1999). UChristianson nabanye (2010) bona baveza ukuthi uhlobo locwaningo lwesintu lusho ukuthi abanikazi bolwazi ngabantu abaphila kulowo mhlaba ocwaningwayo, ngakho-ke, ngabantu abangabanikazi bolwazi lokucwaningwayo. Uqhuba athi futhi abantu banendlela yabo eyehlukile ukuziphendulela ezimweni abakuzo nokuncika kakhulu kukadekubona wabo nezimo abaphila ngaphansi kwazo (ibid, 2010). Ngaleyo ndlela futhi, umcwaningi akakwazi ukuqagela ukuthi abahlanganyeli bazokwenzani, kodwa kungcono ukuchaza ukuthi umhlaba wabo bawuphila kanjani nokuthi bakwenza kanjani abakwenzayo (Gephart, 1999). Okusho ukuthi ipharadaymu yomhumusho isho futhi ukuthi umcwaningi kumele aveze umqondo ukuthi abantu bawuqonda kanjani umhlaba abaphila kuwona. Okunye futhi okuvelayo ukuthi alikho iqiniso elilodwa emhlabeni wabahlanganyeli ababukwa ngepharadaymu yomhumusho, kodwa kunalokho kunamaqiniso amaningi nancike emlandweni nakunzikandaweni wabo (Guba & Lincoln, 1994; Habermas, 1988). Imiphumela yokucwaningwayo futhi ayiziqhamukeli nje kodwa kumele ocwaningwayo ayihumushe yena (Guba & Lincoln, 1994). Okusho ukuthi umcwaningi osebenzisa le pharadaymu kumele akwazi ukuqonda unzikandaweni, bese akwazi futhi ukuhlonza izincazelo zesimo eziningana kodwa kunzikandaweni owodwa eholwa injulalwazi eyeseke ucwaningo (Christianson, Bertram, & Land, 2010). Kule pharadaymu futhi kuyagcizelelwa ukuba nezingxoxo nabahlanganyeli nokuhlolisisa okunzulu (ibid, 2010).

Kuyagcizelelwa futhi ukuthi okuhlaziwayo kuveze imiphumela eyeyamene nonzikandaweni ocwaningwayo, njengokuchaza kwabahlanganyeli (Reeves & Herberg 2003). Okunye futhi ukuthi izincazelo zokwenzekayo yizo ezihamba phambili kule pharadaymu, nokuthi zigxile kakhulu ebunkimbinkimbini bomqondo

ngokuvezwa ngumuntu ophila kulowo mhlaba ocwaningwayo (Kaplan & Maxwell, 2005). UMyers noNewman (2007) bona baqakulisa ngokuthi imingcele yepharadaymu yomhumusho isho ukuba nentuba engenisa umcwaningi ebuqinisweni obakhiwe ngabahlanganyeli ngokuxhumana ngolimi lwabo, nezincazelo zabo ezisabalele komunye nomunye. Ngaleyo ndlela-ke, kunesidingo sokuthi umcwaningi abuye azinike ithuba lokuzibonela yena ngokwakhe okwenzekayo nokubona ukuthi abahlanganyeli baphila kanjani, bese eba nezingxoxo nabo ukuze athole ubuqiniso bezenzeko azibonile (Aikenhead, 1997). UDeetz (1996) yena uchaza ubuqiniso ngeso labahlanganyeli ngokuchaza inzikandaweni abaphila kuyona.

Abacwaningi abasebenzisa lepharadaymu bayaqikelela ukuthi ukuthembakala nobunjalo botho bocwaningi kuyahlonishwa, nokubalwa kuko ukukwazi ukunika abahlanganyeli amalungelo abafanele njengabantu, ukubazisa ngemihumusho yakho, bese kuthi bonke abathintekayo emhlabeni wabo nabo baziswe ngemiphumela ukuze babe nolwazi ukuthi emhlabeni wabahlanganyeli kuqhubekani (Lincoln, 2009). Ngenxa yokuthi ubuqiniso bakhiwe ngukuqonda kwabantu abathintekayo, kuyakhuthazwa-ke ukusetshenziswa kwezindlela ezingaphezu kweyodwa ukuthola la maqiniso, nokusiza ukuthi akholakale (Mertens, 2010). Umcwaningi kanye nabahlanganyeli bazibandakanya ezingxoxweni, enye nenye enomthelela kwenye (Lincoln & Guba, 2000; Lincoln, Lynham & Guba, 2011). Ngaleyo ndlela izindlela zokuxhumana ezinconywayo ukuba nezingxoxo nabahlanganyeli, ukubabukela besebenza, nokuhlaziya amadokhumenti abenza ngawo umsebenzi lowo abawusebenzayo (ibid, 2000). Ukusebenzisa amathuluzi amaningana ukuqoqa imininingo kudala isimo sokuthi umcwaningi anganethezeki engakaluqali ucwaningo, ngoba abantu abazi umhlaba wabo ngabahlanganyeli, futhi lokho kungagcina sekushintsha emva kwesikhathi, ngokuholwa yizimo zasensimini (Merterns, 2010). Okunye futhi okubalulekile ukuthi umcwaningi kumele aveze imininigwane egcwele yabahlanganyeli

nonzikandaweni abasebenza kuwona, ukuze kwenzeke izibonakalo ezicacile ngomsebenzi wabo (Mertens & McLaughlin, 2003).

Lolu cwaningo-ke lusebenzise ipharadaymu yomhumusho ngesizathu sokuthi bengihlose ukuthola amaqiniso kodwa ngokubuka kwabahlanganyeli, nokuhlolisisa unzikandaweni, ikakade, kanye nokadekubona kwabo kanye nokuhlobana kwako nomsebenzi wabo wokufundisa isiZulu ulimi lwesiBili. Imiphumela yocwaningo iqhibuke ekuhumusheni imininingo ngokushiwo yibona abahlanganyeli, abakwenzayo, kanye nezinsizakufundisa abazisebenzisayo ezesekelwe kwinqubomgomo abayilandelayo ukwenza umsebenzi wabo, nayo ebuyekeziwe. Ngaleyo ndlela, yonke imininingo yocwaningo ingumhumusho wami njengomcwaningi, kodwa ngokuxoxisana nabahlanganyeli ukuqinisekisa ubuqiniso bocwaningo.

4.4 UHLAKA LOCWANINGO

Njengoba ucwaningo luzinze ezikoleni ezingaphansi koMNYango WeZeMfundo esiFundazweni saKwaZulu-Natali, bekumele ukuthi ngilandele imigomo futhi ngithobele nemithetho yoMNYango ebekiwe. Ngaphezu kwalokho, bekumele ukuthi ngithobele indlela izikole ezisebenza ngayo ngazodwana nezinqubomgomo zazo. Ngaleyo ndlela ucwaningo lwami bekumele lungaphazamisi indlela yokusebenza ngaphakathi esikoleni, futhi luhambe ngokulandela imigudu efanele yokuxhumana. Okunye, nomthetho obekwe nguMNYango, akumele ucwaningo ezikoleni lwenziwe ngesigamu sesine sokuphela konyaka, ngenxa yokuthi izikole zisuke sezilungiselela ukubhalwa kokuhlolwa kokugcina kokuphela konyaka.

Emva kokuthola imvume yokuya ezikoleni eMNYangweni WezeMfundo wesiFundazweni saKwaZulu-Natali naseHhovisi Locwaningo eNyuvesi YaKwaZulu-Natali, engisazokuchaza kuso lesi sahluko, ngibe sengiqala ngokuzama ukuthinta amahhovisi eziYingi zombili, esaseMlazi nesasePhayindane.

Imizamo yami nokho ayiphumelelanga ngenxa yokungabibikho komuntu okwaze ukunginika ulwazi ebengiludinga. Emva kwalokho, ngibe sengisebenzisa uhla lwezikole zamabanga aphezulu engilucele emahhovisi aseNyuvesi esiKoleni seZeMfundo nalapho kusetshenzwa izicelo zokwaba abafundi abasathwasa ezikoleni ngesikhathi bethwasela ubuthisha. Uhla engiluthole kula mahhovisi belungenayo imininingo echaza ukuthi isikole ngasinye esisohlwini siyasifundisa yini isiZulu ulimi lwesiBili. Ngaleyo ndlela, ngiqale ngashayela zonke izikole izingcingo ukuzichaza nokubuza ukuthi ngabe bayasifundisa yini isiZulu ulimi lwesiBili. Izikole engizisebenzisile yilezo engikwazile ukuthola impendulo evumayo. Okulandela lokho ngibe sengakha uhla lwami lwezikole engithole impendulo evumayo, ngase ngiphinda futhi ngibashayela ngenhloso yokucela imvume yokuza ngizozichaza esikoleni ngasinye. Akuzona kodwa zonke izikole ezivumile ukungemukela uma sengifaka isicelo sokuvakasha. Ezinye ezivumile, akuzona futhi zonke ezivumile ukungamukela uma sengifika khona nezincwadi zezicelo nezezimvume engizithole eMNYangweni.

Ngiqale ukuya ezikoleni ekuqaleni kwenyanga kaMeyi, 2017, nalapho ngiqale ngokuzethula ngazethula kubaPhathi bazo ngase ngibanika izincwadi zezicelo eziqondene nabo. Ngaso lesi sikhathi, ngibe sengishiya kubona izincwadi zezicelo zothisha babo abafundisa isiZulu ulimi lwesiBili. Lezi zincwadi zezicelo zemvume bezihambisana nemibuzwana yokwandulela nengiyisebenzise ukuhlonza abahlanganyeli engigcine ngicwaninga ngabo. Inani lezincwadi zezicelo zemvume kanye nemibuzo yokwendlalela engikushiye ezikoleni ezahlukeni zibe amashumi ama-80 sezizonke. Ngibe sengicela ukuzolanda izincwadi nemibuzo yokwendlalela ngezikhathi ezahlukeni abanginike zona bona abahlanganyeli, kodwa zonke ekuqaleni kwenyanga kaJuni, 2017. Izincwadi engizitholile sengibuyela emuva sezizonke zibe ama-50. Kodwa ngiqale ngathola ezingaphansana kwamashumi ama-40 ngesikhathi ebesivumelene ngaso. Ezinye ngizithole ngesikhathi sengingena esigabeni sesibili socwaningo nokungesonhlololwazi nokwenzeke ekuqaleni kwethemu yesithathu yonyaka. Bonke othisha abanginike izincwadi

sengiqala isigaba sesibili socwaningo base becela ukuthi kube sebeyagcina bona ukuhlanganyela ocwaningweni.

4.4.1 INQUBEKO YOKUTHOLA ABAHLANGANYELI

Indlela yokuthola abahlanganyeni beyinezihibe kakhulu. Kukhona izikole engaphinda kuzona izikhathi ezingaphezu kwesihlanu. Kwesinye isikhathi ngangingakwazi ukwedlulela kuBaphathi, kodwa ngigcine kubaGcini Minyango, oMabhalane, nababengangivumeli ukudlulela phambili, noma bathathe imininingo yami kodwa bagcine bengakwazi ukungithintela abaBaphathi. Kwesinye isikhathi uma sengifikile kuBaphathi futhi bangemukela, kodwa ngingabe ngisakwazi ukuthola abahlanganyeli ngoba bengathandi ukuhlanganyela ocwaningweni noma ngibathole, kodwa babeke izingqinamba, njengesikhathi abangenaso ukuhlanganyela ocwaningweni. Bese kuthi abanye ngiqale kahle nabo ngethemba lokuthi ngiyoze ngiqede nabo, kodwa uma sengibuyela okwesibili, nabo babeke ezabo izingqinamba eziholele ekuhoxeni ocwaningweni. Okunye futhi, ngangibathola abahlanganyeli, ngibanike izincwadi zezimvume kanye nemibuzo yokwendlalela, kodwa uma sengibuya baxolise ukuthi ngeke besakwazi ukuhlanganyela ocwaningweni. Ukuhlangabezana nalezi zingqinamba, ngangize ngisizwe yilaba ababekuthakasela ukuhlanganyela, bangikhulumele nabanye ozakwabo kwezinye izikole nengangingakwazanga ukufinyelela kuzo ngenxa yokungavunyelwa ngabaGcini Minyango. Kulezo zimo, ngangizithola sengihlelelwa yibo abahlanganyeli abafisayo bangikhulumele nabaPhathi bezikole zabo. Ngaleyo ndlela, uhambo lokuthola abahlanganyeli yilo olube lude kunohambo lokuqoqa imininingo.

4.4.2 INQUBEKO YENHLOLOLWAZI

Ngesikhathi sengiqala isigaba sesibili sokuqoqa imininingo ngendlela yenhlolovo, nakhona ngibe nezihibe, kodwa ezingeningana njengokuthola abahlanganyeli. Inkinga bekuba ukuthi isikhathi sokuhlangana nabahlanganyeli singabi ngesivumelana nokusebenza kwabo. Kwesinye isikhathi bengithola sengifikile endaweni yocwaningo ukuthi angeke ngisakwazi ukuhlangana nomhlanganyeli ngenxa yokushintsha kwezinhlelo zokusebenza kwesikole, mhlawumbe umhlanganyeli useya emhlanganweni thizeni obizwe ngaBaphathi. Kwesinye isikhathi ngithole ukuthi angisamfci ngaphandle kokungazisa ukuthi kukhona okuzombamba. Ngenhlanhla kodwa akekho noyedwa futhi kubahlanganyeli engigcine ngingamtholanga ngoba bonke ebengiba nezihibe nabo bebegcina bebuyela kimina ukuze sihlele esinye isikhathi sokuhlangana.

Ngisebenzise inhlolovo eyodwa kumhlanganyeli ngamunye, nethathe imizuzu engama-45 kuya ehoreni elilodwa noma ngaphezulu kancane. Inhloso yocwaningo kwakuwukuthola isibalo esilinganayo esiYingini ngasinye, kodwa lokho akwenzekanga ngenxa yalokhu esengikubale ngenhla. Emva kokuqoqa imibuzo yokwendlalela, ngigcine sengithola abahlanganyeli abane kuphela esiYingini saseMlazi, nabayisithupha esiYingini sasePhayindane. Lokho kwenze ngigcine senginabahlanganyeli abayishumi engenze inhloolwazi nabo. Isigaba sesibili sendlela yokuqoqa imininingo nekungesokubukela, nakhona ngiphinde ngahlangabezana nezinye izingqinamba. Abanye abahlanganyeli bocwaningo bekungothisha abafundisa ibanga leshumi nambili, nokuholele ekutheni ngingabe ngisakwazi ukubabukela befundisa ngenxa yokuthi amaklasi eBanga leshumi nambili ebese elungiselela ukuhlolwa kokuphela konyaka. Kodwa kwabayisithupha ngikwazile ukuthola isikhathi sokubukela.

Izikhathi lapho bengenza inhloolwazi nabahlanganyeli, bengithola kungifanele ukuthi ngiqale phansi ngixoxe noma ngichaze futhi ngocwaningo lwami ukuthi lumayelana nani, yize ngangikuchazile lokhu encwadini yokucela imvume. Lokho

kugcine sekwenzeka njengesendlalelo sezingxoxo zethu nabahlanganyeli bonke ngoba bese kunginika ithuba lokuchaza izinhloso zocwaningo lwami. Ngibachazelile futhi ukuthi ucwaningo lwami luzosetshenziselwa kuphela iziqu, nokuthi kuzohleleka kanjani ukuhlaziywa kwemiphumela kanye nezincomo ezingaqhamuka ocwaningweni. Ekwendlaleleni futhi kwengxoxo yethu, kube khona isikhathi la besichaza amatemu asetshenziswe ocwaningweni, njengokufundiswa kwesiZulu ulimi lwesiBili nokufundiswa kwesiZulu ulimi lwaseKhaya nokuyiwona abaveze ukuthi bona bayawasebenzisa. Lokho ngikwenziswe ukuthi ngifisa abahlanganyeli baluqonde kangcono ucwaningo lwami kanye nezinhloso zalo, nokuthi banginike imininingo emayelana nabakwenzayo ngokufundiswa kwesiZulu ulimi lwesiBili nokuyitemu eliqondwa umhlaba wonke kodwa sibe siqonda ukuthi eNingizimu-Afrika kunamaqophelo amaningana abalwayo uma sekufundiswa ulimi lwesiBili. Okunye obekuyingxenye yesendlalelo sezingxoxo zethu ukuthi bengibachazela ngami njengomcwaningi, ukuthi ngingubani, ngiphumaphi, kanye nomsebenzi engiwenzayo nesikhungo engifunda futhi nengisebenza kusona. Emuva kwaleso sendlalelo-ke ngibe sengithola ukuthi othisha abanengi bacela ukuhoxa noma kade sebevumile ngixoxe nabo.

Okunye futhi ebengibuye ngibaholele ekutheni bakhulume ngakho ukuthi benabe kabanzana ngezinye zezimpendulo abanginike zona ezimpendulweni ezimfishane zohlamibuzo ezandulele izingxoxo. Ukubaphindisela emuva kuhlambuzo bengikwenziswa ukuthi bengifisa ukuqonda kangcono ukuthi bayaziqonda yini izimo abazibike kuhlambuzo, kakhulukazi la kade bekhuluma khona ngokadekubona wabo nabafundi ababafundisa isiZulu ulimi lwesiBili. Okunye futhi okubalulekile bekungukuthola isimomqondo sabo ngolimi lwesiZulu, ukusifundisa, ukusikhulisa kubafundi ababafundisayo isiZulu, kanye nokuzithuthukisa kwabo ekusifundiseni.

Abahlanganyeli engigcine ngikwazile ukuxoxa nabo futhi engisebenze nabo kwaze kwaba ngifika ekubukeleni, noma ngingababukelanga bonke ngenxa yesizathu

sokulungisela ukubhala kokuhlolwa kokugcina kweBanga leshumi nambili, njengoba bese ngike ngachaza ngenhla, ngiphinde ngasebenzisa ithuba lokuqala izingxoxo zethu ukubaqinisekisa ukuthi inhloso yocwaningo lwami ukugcwalisa izimfuno zesikhungo engifunda kusona nangenhloso yokuthola iziqu kuphela. Kodwa futhi ngibachazelile ukuthi imiphumela yocwaningo nezincomo kungafinyelela kuziPhathimandla zezeMfundo ukudlulisa umlayezo wokwesweleka kwenhlalakahle nokuqeqesheka kwabo. Okunye futhi engikuqikelile ukuthi bayakuqonda ngaphambi kokuthi siqale izingxoxo zethu nabo, ukwenaba ngezinhlosongqangi zocwaningo nezizathu ukuthi kungani ngifisa ukuphenya kabanzi ngale nqubeko ababandakanyeka kuyona. Ngizamile ukubagqugquzela ukuthi baxoxe ngokukhululeka nokuthi bangitshele konke abafisa ukungixoxela kona, kakhulukazi mayelana nekadade labo kanye nokadekubona wabo ekufundiseni isiZulu ulimi lwesiBili. Bengiqikelela futhi ukuthi isikhathi engibabona ngaso noma besibekwa yibona, kodwa nami ngisisebenzisa ukuthola konke ebengifisa ukukuthola, kangangokuthi uma ngibona ukuthi uthisha usexoxa ngelinye iphuzu nengingakambuzi lona noma ebengingeke ngilibuze kodwa bengimyeke axoxe aze aqede ngalokho afuna ukungitshela kona kodwa mayelana nokufundisa kwakhe isiZulu ulimi lwesiBili. Ukuphazamisa ebengikwenza kuphela bekuba yilapho bengifisa ukuthola incazelo noma ukwenaba ngakushoyo uthisha uma mina ngingasaqondi kahle noma ngingasalandeli. Okunye futhi, imibuzo yami beyingavezi ukuthi ngiyabuza, kodwa beyisungulwe njengehola ingxoxo. Nabo futhi bengibavulela amathuba okuthi bangicele ngenabe nombuzo uma bezwa ukuthi abakuqondi engifisa bangixoxele ngakho. Bengenza isiqiniseko ukuthi ngiyayihola ingxoxo yabo ukuze ngithole ulwazi ebengihlose ukuluthola. Inhloso enkulu kodwa ukuthi kugcine kube yibona abaxoxela mina ngokufundisa kwabo isiZulu, izindlela abazisebenzisayo, izimo abasebenza ngaphansi kwazo. Kwesinye isikhathi bengibabuza imibuzo eqondile kodwa edinga impendulo evulelekile; njengokuthi nje, uthini umbono wabo ngezindlela abacabanga ukuthi zingcono kakhulu ukufundisa isiZulu ulimi lwesiBili, noma ngabafisa kwenzeke ezimweni abafundisa ngaphansi kwazo.

Lokhu bengikwenziswa ukuthi ekugcineni ngifuna ukugxilisa ingxoxo kwimibuzongqangi ehlose ukuphenya ucwaningo lonkana. Lezi zingxoxo bezibuye zibe yinkundla yokuthi bangitshele ngezenzeko eziqhubeka phakathi emaklasini ngaphambi kokuthi ngibabukele befundisa, ukuze kuthi ngesikhathi ngibabukela, ngibhekisise abangixoxele khona ukuthi kuyahlangana yini noma kuyaqondakala yini.

4.4.3 INQUBEKO YOKUBUKELA

Ngesikhathi ngibukela, kuncane kakhulu engingathi bekugxile kwizinhlosongqangi zocwaningo. Kodwa okugqamayo ukuthi othisha bonke engibabukelile bebengafundisi okusencwadini yokufunda isiZulu yabafundi. Nokuthi isikhathi esiningi angibabonanga noma angibezwanga benza noma bekhuluma abangixoxelele kona ngesikhathi ngenza nabo inhlololwazi. Isikhathi esiningi nje abafundi bebezenzela imisebenzi ngabodwana, bese uthisha ahambahambe nje noma ahlale etafuleni lakhe nalo eliphambili kweklasi ngesikhathi futhi ezenzela omunye umsebenzi wakhe. Bese kuthi ekupheleni kwesikhathi acele abafundi ukuthi bamnike umsebenzi ekade bewenza ngabodwana. Isikhathi esiningi bengiyaye ngingazi noma abafundi sebeke bakhuluma yini ngomsebenzi lowo okuthiwa abawenze noma ukuxoxa nje ngayo. Ngesikhathi ngibukela, engikuqaphelile ukuthi kukhona abafundi abahlala emuva bangenzi lutho, futhi bangahambisi lutho ngesikhathi uthisha esebiza umsebenzi ngaphambi kokuthi baphume.

Kwelinye iklasi, kwesinye isikole, kwenzeka ukuthi uthisha athi efundisa isiZulu kwaqhamuka omunye uthisha wama phambi komnyango wase ekhuluma nalo omunye ngophawu lomzimba, nokwaholela ekutheni lona wesiZulu ame ukukhuluma bese lona ome emnyango angene abize abafundi abambalwa ukuthi bayokwenza omunye umsebenzi esikoleni. Ngesikhathi labo bafundi bephuma,

laba abangabizwanga base bebanga umsindo omkhulu nokwaholela sekutheni uthisha kungabe kusaba lula ukubalawula ngenxa yezinga lomsindo, nokwaqhubeka kwaze kwaphela isikhathi sokufunda abafundi bezixoxela futhi bengasaphelele. Noma ucwaningo lwami lugxile kakhulu ekufundiseni amakhono ayizimvezo elokukhuluma nelokubhala, kodwa sengibukela, angibonanga abafundi benikwa ithuba lokukhuluma ukuze ngibone ukuthi bayakwazi yini ukukhuluma isiZulu. Izikhathi zonke, babenikwa imisebenzi yokubhala ngezihloko uthisha abanike zona futhi azibhale ebhodini, nokwakubonakala sengathi kwase kufundiwe ngaphambilini kwesifundo sosuku ngoba nabafundi abakhombisanga ukuthi abazi ukuthi uthisha ufuna benzeni. Ngingathi nje isikhathi esiningi engasibukela ukuthi abafundi bangene bathathe izindawo zabo, bese beyatshelwa nguthisha ukuthi bathathe amabhuku okubhala isiZulu bese beyabhala-ke lokho okuthiwa abakubhale. Esikhathini esiningi njengoba babengazisebenzisi izincwadi, uthisha wayesebhala isihloko somsebenzi afuna abafundi bawenze ebhodini bese ebacela ukuthi abafundi babhale ngaso emaphepheni.

Okunye, njengomcwaningi wokwenzekayo kuphela ngesikhathi sokufunda, nongenalungelo lokusho ukuthi isifundo kumele sihambe kanjani, angikwazanga ukuthola engangihlose ukukubukela kona emaklasini wonke. Emaklasini lapho bengifika ngingene kuqala abafundi bengakafiki, bekuyaye kuthi uma bengena emnyango bengibona ngihleli ngemuva, abanye abafundi bese beyajika bayaphuma futhi bangabe besangena emaklasini. Nalokho futhi ngangingakwazi ukukulawula. Kwesinye isikole futhi kwelinye iklasi lesiZulu, ngaqaphela ukuthi abafundi abahleli emuva maqondana nalapho ngihleli khona benza eminye imisebenzi yezinye izifundo futhi bazikhululekele nje ngokwenza njalo, uma futhi sekuhanjiswa obekubhalwa bayaziphumela nje bengadlulanga etafuleni likathisha ukumnika amaphepha omsebenzi. Ngingathi nje konke engakubukela akunginikezanga imininingo eqondene ngqo nokufundiswa nokufundwa kwesiZulu amakhono elokhuluma nelokubhala ngoba anginako okuphathekayo

okungubufakazi bokuthi bakhuluma kanjani nokuthi babhala kanjani, ngaphandle kwengangikubuka kwenzeka kuphela ngesikhathi sokufunda isiZulu.

4.4.4 INQUBEKO YOKUHLAZIYA AMADOKHUMENTI

Okunye ngihlaziye uhlobo lwamadokhumenti amabili nje kuphela. Lokho kudalwe ukuthi incwadi yemvume engangibanike yona yakubeka kwaba sobala ukuthi isicelo sami esokuxoxa nothisha besiZulu kuphela nokubabukela befundisa. Ngaleyo ndlela-ke ngase ngivaleleka ukuthi ngibone imisebenzi yabafundi yokubhala ngoba ngangingacelanga ukusebenzisa imisebenzi yabo ukubona ukuthi babhala kanjani. Izinhlobo zamadokhumenti engawahlaziya ngikhuluma ngazo esigabeni esilandelayo kuso lesi sahluko.

4.4.5 INQUBEKO YOKUQOQA IMININIGO YOCWANINGO

Kuyo yonke indlela yokuqhuba lolu cwaningo, ngizenzele konke mina, kusukela ngiqala ukuthola izikole. Bengizihambela ukuhambisa uhlamibuzo futhi nokuyilanda ezikoleni. Emva kokwenza zonke izinhlololwazi nabahlanganyeli, ngiphinde futhi mina ngaziqophela ngamazwi konke obekusemshinini wokuqopha. Bengizithathela mina futhi amanothi ngaziqophela wona kwijenali ebengihlale ngihamba nayo ukuya endaweni yocwaningo.

Amazwi abahlanganyeli aqoshwe njengoba bebewasho, okuhambisana nezimpawu zokuxhumana eziyimisindo ezwakalayo kwisiqophamazwi nayo iqoshiwe ngamazwi lapho izwakala khona. Izinhlololwazi bezenziwa ngolimi lwesiZulu, kodwa abahlanganyeli bebhululekile ukuxuba izilimi; isiZulu nesiNgisi, lapho kubafikela khona bona ngokwabo ngaphandle kokuphazanyiswa. Ngesikhathi sengihlaziya imininigo, lapho ngingaqondi kahle ukuthi umhlanganyeli uthini, bengibuyela emshinini futhi ukulalela isigamu leso sengxoxo ngamazwi

omhlanganyeli ukuqinisekisa ukuthi okuqoshiwe kuyikho yini okubhaliwe ngamagama. Lokho futhi ngikwenzile izikhathi lapho bengithi uma sengifunda engikubhale phansi bese ngithola ukuthi nami angikuzwa ukuthi bengibhalani. Ngaleyo ndlela, yonke imininingo ihlaziye seyiqinisekisiwe ukuthi iyiyo ngempela yini njengokusho ngamazwi kwabahlanyeli.

4.5 UNZIKANDAWENI WOCWANINGO

Ucwaningo luqoqwe ezikoleni zekhethelo eziseziYingini ezimbili, esasePhayindane nesaseMlazi, esiFundazweni saKwaZulu-Natali. Izikole ucwaningo olugxile kuzona ezamabanga aphezulu, kodwa kusukela eBangeni leshumi kuya eBangeni leshumi nambili. Zonke izikole ezicwaningiwe zifundisa isiZulu ulimi lwesiBili, ezinye kusukela eBangeni lesishiyagalombili, ezinye kusukela eBangeni leshumi. IsiZulu ulimi lwesiBili kulesi siFundazwe saKwaZulu-Natali sifundiswa ezikoleni ezisezindaweni ezingamadolobha noma ngaphakathi emadolobheni. Zonke izikole ezicwaningiwe zinabafundi abaxube izinhlanga, kodwa othisha abangabahlanganyeli bangamaZulu futhi bakhuluma isiZulu. IziYingi ezikhethiwe zingomakhelwane kodwa ezinye izikole ezingaphakathi kweziYingi zigqagqene.

4.6 IZINDLELA ZOKUQOKA ABAHLANGANYELI

Igama elithi abahlanganyeli lisetshenziswa ukukhombisa iqhaza elibalulekile labantu abazibandakanya nocwaningo futhi nokuyibona abanikeza ulwazi oluhunyushwayo uma kwenziwa ucwaningo (Merterns, 2010). Ucwaningo lwamike lusebenzise othisha abafundisa isiZulu ulimi lwesiBili njengabahlanganyeli, nengibaqoke ngokuqale ngihambise uhlamibuzo ezikoleni, kodwa indlela engizoyichaza esigabeni esilandelayo ngezansi. Abahlanganyeli abazibandakanye kulolu cwaningo babe ngama-56; abangama-27 esiYingini saseMlazi kanye

nabangama-29 esiYingini sasePhayindane. Emva kwesigaba sokuqala sokuphendula uhlamibuzo, babe yishumi kuphela abaqhubeke nocwaningo, ngisho ngokuhlanganyela ezingxoxweni zenhlololwazi. Kwase kwathi abayisithupha kwabayishumi baqhubekela nasesigabeni sokubukelwa befundisa isiZulu emaklasini.

4.7 IZINDLELA ZOKUQOQA IMINININGWANO

UChristiansen nabanye (2010) bachaza izindlela zokuqoqa iminininingo yocwaningo njengamathuluzi okuthola ubufakazi ngokwenzekayo ensimini. UMertens (2010) yena uqakulisa athi, ocwaningweni lobunjalo botho, umcwaningi yena qobo lwakhe uyithuluzi lokuqoqa iminininingo, ngokuzihambela yena aye koxoxa nabahlanganyeli ensimini, ababukele benza umsebenzi wabo acwaninga ngawo, ahlole noma abuyekeze amadokhumenti, nokunye okungubufakazi bokucwaningwayo kunzikandaweni wako. Esigabeni esilandelayo ngizokhuluma ngezindlela engizisebenzisile zokuqoqa iminininingo yalolu cwaningo; uhlamibuzo, izinhlololwazi, ukubukela, kanye nokubuyekizwa kwamadokhumenti. Zonke lezi zindlela engizisebenzisile zokuqoqa iminininingo ngizilungise kanye nomeluleki wocwaningi futhi uzibuyekizile ukuthi zikulungele ukuthi sezingasetshenziselwa ukuya endaweni yocwaningo.

4.7.1 Uhlamibuzo

Njengoba sengichazile esigabeni esikhuluma ngohlaka locwaningo ukuthi ngazihlonza kanjani izikole kanye nothisha abafundisa isiZulu kuzona, kulezo zikole-ke engavunyelwa ukuvakashela kuzona, ngabe sengihambisa uhlamibuzo kuzona zombili iziYingi. Ngakwazi ukushiya uhlamibuzo olungama-80. Uma sengibuyela ezikoleni, ngathola ukuthi kugcwaliswe kuphela inani elingangama-56. Uhlamibuzo luhlaziywe ngendlela echazwa uJansen (2010) negcizelela

ukwehlukahluka kwemininingo yabahlanganyeli. UChristiansen nabanye (2010) bachaza uhlamibuzo njengethuluzi lokuqoqa imininingo eliqukethe uhlobo lwemibuzo evalekile nevulekile. Baqhuba bathi, imibizo evalekile ilapho abahlanganyeli bekhetha khona izimpendulo esezivele bezinikiwe, bese kuthi evulekile uhlobo lwemibuzo evumela abahlanganyeli ukuthi baphendule ngokukhululeka nangokuzikhethe ngolwazi lwabo. Uhlobo lohlabamibuzo engilusebenzise kulolu cwaningo-ke uhlobo lwemibuzo evulekile. Ithebula elilandelayo likhombisa unzikandaweni wabahlanganyeli abayishumi, bona abaze bafinyelela kwinhlolelwazi, nokuyiyona eneminingo eminingi nebanzi ngonzikandaweni wabo, ikakade, kanye nokadekubona kwabo.

IThebula loku-1: Unzikandaweni wothisha nezikole

Uthisha nesiYingi	Imfundo Yakhe	Unyaka aqala ngawo ukufundisa isiZulu	Kusuka EBangeni le-
1 – Umlazi (Ntuthu)	STD (IsiZulu & History)	2012	8
2 – Umlazi (Langa)	BPead (IsiZulu & History)	2004	8
3 – Umlazi (Malahle)	BA & PGCE (IsiZulu & LO)	2009	10
4 – Umlazi (Mafu)	M+3 & ACE (Natural Sc & HMS)	2007	10

6 – Pinetown (Khwezi)	BA-Hon (IsiZulu & History)	2010	10
7 – Pinetown (Nkuni)	BEd (IsiZulu & Creative Arts)	2015	8
8 – Pinetown (Nyanga)	BEd-Hon (IsiZulu & Curr. Studies)	2014	8
9 – Pinetown (Mlotha)	BEd (IsiZulu & Bus. Studies.)	2016	8
10 – Pinetown (Mvula)	BEd (IsiZulu & English)	2017	8

4.7.2 Inhlololwazi

Banengi ababhali abachaza izinhlobo zenhlololwazi, nokusiza umcwaningi ukuthi ahlelele ucwaningo lwakhe ngokukhetha inhlobo yenhlololwazi ehambisana nohlobo locwaningo lwakhe. UKvale (1996) uchaza inhlololwazi njengengxoxo phakathi komcwaningi kanye nomhlanganyeli ngenhloso yokuthola ulwazi olwakhiwa ukadekubona wabo kodwa kube kugcizelelwa isimo sikanzikandaweni abasebenza ngaphansi kwaso. UPatton (2002) yena uchaza inhloso yenhlololwazi ngokuthi yelekelele umcwaningi ukuthi angene esimweni somhlanganyeli ngesimo sengxoxo naye. Uqhuba ngokuthi inhlololwazi inikeza umcwaningi ithuba lokukwazi ukuthi umhlanganyeli ucabangani ngesimo sakhe nokuthi usibuka kanjani yena ngokwakhe ukuqonda. NoDiCicco-Bloom kanye noCrabtree (2006) nabo bayavumelana nalaba babhali, ngokuthi inhlololwazi ivumela umcwaningi ukuthi angene agxile empilweni nasemhlabeni komhlanganyeli.

Izinhlohlolwazi ezazihlelelwe ucwaningo zazihlelelwe ukuthatha isikhathi esingangemizuzu engama-45 kuya ehoreni, kodwa ezikhathini eziningi, nangenxa yokuzibandakanya kwabahlanganyeli, ezinye zazo zathatha ihora nohrafu. Kukhona abahlanganyeli abambalwa futhi ababeze bangilandelise ngemilayezo yocingo ukucacisa ekade bengixoxela kona noma ukungitshela okunye abakhohlwe ukungitshela kona ngesikhathi sixoxa nabo. Ngingakusho nje ukuthi uhlobo lwezinhlohlolwazi engibe nalo nabahlanganyeli lugcine seluba yinkundla yabo yokwethula umthwalo ngesimo somsebenzi wabo, nokuthi ngaso sonke isikhathi bengihlale ngizinike isikhathi sokulalela noma sokuphendula imilayezo yabo yocingo.

4.7.3 Ukubukela

Ukubukela othisha befundisa kona kwenziwe ngendlela echazwa uSimpson noTuson (2003), nalapho bekuchaza khona njengendlela yokuqoqa imininingo evulelekile ngokuthi uvulele umcwaningi ukungena ngomqondo ekuxhumaneni kwababukelwayo besesimweni sabo sokuxhumana. Uqhuba ngokuthi, umcwaningi ube eseqopha konke okwenzekayo nanganoma iyiphi indlela ngokuhlanganisa konke okukunzikandaweni ukugcwalisa ubuqiniso bemininingo. Ukubukela futhi, kakhulukazi ukubukela inqubeko yokufunda eklasini kuyisimo esihlelwe kahle ngaphambili, nokuhloswe ngaso ukuthola ulwazi oluthile oludingekayo mayelana nocwaningo nokusiza futhi umcwaningi ukuthi aphenule imibuzongqangi yakhe yocwaningo (Zohrabi, 2013). UMertens (2010) yena uchaza ukubukela ngokuthi umcwaningi ubuka ukuxhumana okwenzeka phakathi eklasini nomumo wesimo seklasi njengoba kwenzeka, kanye nanoma yini enye eyenzekayo ngesikhathi kuqhubeka ukufunda, nokungabe kuphuma ngaphandle kodwa bese kuzoba nomthelela kokwenzekayo eklasini. Okunye futhi okubalulekile ngokubukela ukuthi umcwaningi ukwazi ukuthola ithuba lokuhlanganisa akuthole kuhlamibuzo kanye nakwinhlohlolwazi ukufika engqikithini nomongo wolwazi ngokwenzeka

kwalo (Johnson & Turner, 2003). UMarshall (2006) yena uchaza ukubukela njengohlobo lwethuluzi lokuqoqa imininingo eluvumela umcwaningi ukuthi aqophe nanoma yini ayibonayo neyenzekayo ngesikhathi kuqhubeka isifundo, okungaba izenzo zababukwayo, imifanekiso eseklasini nehlobone nokubukwayo.

Kulolu cwaningo, ngakwazi ukubukela amaklasi ayisithupha othisha besiZulu ulimi lwesiBili, kodwa ngakwazi kuphela ukubukela amaBanga eleshumi neleshumi nanye, ngenxa yokuthi iBanga leshumi nambili labe selilungiselela izivivinyo zalo zokugcina ngaphambi kokuphela konyaka. Ngesikhathi ngibukela, bengifika ezikoleni kusasele imizuzu engamashumi amathathu noma ngaphezulu, ukuze ngiqiniseke ukuthi wonke amalungiselelo okufika kwami awakashintshi. Ngokuxoxisana nabahlanganyeli, bengikwazi ukungena emaklasini ngaphambi kokuthi abafundi bangene, bese ngihlala endaweni esemuva, nalapho bonke othisha bebengilungiselela khona. Bengihlala nje ngibukele, ngiqophe phansi kwijenali engikubona kwenzeka kanye nokuma nokuhleleka kweklasi. Bengiqinisekisa futhi ukuthi ngisho ngabe uthisha usefisa kanjani ngiphawule ngesifundo asifundisayo, kakhulukazi uma abafundi bexoxa ngesihloko esithile, ngixhumane naye ngolimbuthule ukuthi akakhululeke. Ngesikhathi ngibukela futhi ngangingathathi izithombe futhi ngangingaqophi amazwi abo ngoba ngangingacelanga ukwenze njalo. Konke okwenzeka emaklasini ngangikuqopha ethuluzini engangililungisele ukubukela, bese okunye okwakungahlelilwe ukuthi ngizokubukela kodwa ngikubona kwenzeka, ngikuqophe kwijenali yami yendawo yocwaningo, nengangiyisebenzisa ukuqopha konke okohambo lwami lwasendaweni yocwaningo. Amaklasi engawabukela ayenezikhathi ezahlukahlukene, kusukela emizuzwini engama-30 kuya emizuzwini engama-50. Iklasi ngalinye ngalibukela kanye.

4.7.4 Ukubuyekezwa kwamadokhumneti

Ukubuyekezwa kwamadokhumenti kusetshenziswa njengelinye lamathuluzi alekelela ukuqinisekisa ubufakazi ngokushiwo ngabahlanganyeli (Lincoln & Guba, 1985). UFinnegan (1996) uqakulisa athi ubuhle bokubuyekeza amadokhumenti ukuthi ahlale etholakala, akubizi mali nhlobo ukufinyelela kuwona noma akubizi mali engakanani, nokuthi awaguquki. Okubhaliwe kuwona kuhlale kunjalo noma nini. Ukubuyekezwa kwamadokhumenti futhi kwelekelela ukuletha ubuqiniso ocwaningweni ngoba kunikeza umhumusho wangempela ngobunjalo besimo sokucwaningwayo (Wesley, 2010). Ukuhlaziywa kwamadokhumenti okuyiko kuncike futhi ekucabangeni komcwaningi njengomfundi wokubhalile, bese eyazihumushela yena ngendlela abuka ngayo umhlaba noma ngokadekubona wakhe (Krippendorff, 2004). Ubufakazi obungumhumusho wamadokhumenti busho futhi ukuveza ubuqiniso ngolwazi olutholakele ngokuhlobanisa nenhlololwazi nokubukela, nokuthi kuyasiza ukuthi umcwaningi angene ajule kokucwaningwayo (Noor, 2008).

Amadokhumenti-ke ahlaziyiwe kulolu cwaningo kube uTaHFuZwe, incwadi yomfundi yesiZulu ulimi lwesiBili yeBanga leshumi, incwadi yomfundi yesiZulu ulimi lwesiBili yeBanga leshumi nanye, kanye nencwadi yomfundi yesiZulu ulimi lwesiBili yeBanga leshumi nambili. Ngesikhathi ngibukela othisha ngase ngibacela ukuthi banginike ithuba lokuhlaziya nezincwadi zabafundi, nokwenzeka ukuthi babuye banginike ezinye izinsuku ukuthi ngizilande ngesikhathi bengasazisebenzisi abafundi.

4.8 IZINDLELA ZOKUHLAZIYA IMININGO

Izindikimba ezitholakele zihlaziye futhi zacutshungulwa kusukela kuhlambuzo, kuya kwinhlololwazi engibe nayo nothisha, ukuhlala ngibukele befundisa, amanothi akujenali yasensimini, kanye nokuhlaziya kwamadokhumenti othisha abawasebenzisayo ukufundisa isiZulu ulimi lwesiBili. Inhloso yokwenza lokhu

ukuthi ngiveze isithombe esigcwele sokadekubona wothisha, amakakade abo, kanye nezimo abafundisa ngaphansi kwazo isiZulu ulimi lwesiBili. Yonke imininingo yocwaningo etholakele endaweni yocwaningo ngezindlela zokuqoqa ulwazi iqale yaqoshwa ngokubhala phansi ngamagama konke okuxoxwe nabahlanganyeli, okwenzekile nokubukiwe ngesikhathi befundisa, kanye nokuhlaziye ngokuhlola amadokhumenti.

Ukuhlaziya imininingo yocwaningo lobunjalo botho kusho ukuthi umcwaningi ubuka yonke inqubeko ngokuqale afunde konke okuqoshiwe ngesikhathi ebhala phansi imibono yakhe (De Vos, Strydom, & Delport, 2002). Baqhuba bathi futhi ukuhlaziya imininingo ikakhulukazi kuhlose ukunciphisa umthamo wolwazi olutholakele ngenhloso yokwakha izindikimba bese umcwaningi akwazi ukuhlonza nobudlelwane phakathi kwezindikimba (ibid, 2002). UMouton (2005) yena uthi ukuhlaziya imininingo kusho ukucaza imininingo ngezindikimba eziqondakaloyo, ukuhambisana, kanye nokuhlobana phakathi kwezindikimba ngenhloso yokuthola izimo ezihambisana nengqikithi yocwaningo. UCohen, noManion, kanye noMorrison (2007) baveza ukuthi emva kokuthi inhlololwazi seyenziwe, kube sekulandela ukuyihlaziya ngendlela yokuqamba amagama izenzeko ezifanayo bese ziyehlukaniswa ngokuhlobana kwazo.

Lolu cwaningo-ke luqale ngohlamibuzo oluqukethe imibuzo evulekile nebeyibuya seyinezimpindulo eziqoshwe phansi ngabahlanganyeli ngesikhathi bephendula. Emva kwalokho, kube sekulandela inhlololwazi, yona eqoshwe ngesiqophamazwi. Yonke inhlololwazi eqoshiwe ilaleliwe kaninginingi ngesikhathi ngiqopha phansi manje amazwi, ukuze ifundeke. Ngesikhathi ngiqopha amazwi phansi, bengiqinisekisa futhi ukuthi ulumi-buthule obelengezwa ngabahlanganyeli ngilunika izimpawu ezihambelana nalo, ukuze ukuhlaziya kwami amazwi abo kuhambisane nabebehlose ukukusho nomuzwa abebekusho ngawo.

Emva kokuqopha wonke amazwi enhlololwazi, ngibe sengiwafunda futhi wonke ngelami izwi ngenhloso yokuzama ukuhlonza izincazelo nemihumusho yokushiwo

ngabahlanganyeli (Henning, Van Rensburg, & Smit, 2004). Izigatshana zamagama asabalele emazwini ngibe sengiziqamba amanye amagama ahlobene nazo, njengokuchaza kukaSaldana (2008). Ukuqamba kwami la magama bekungekona nje ukupha izigatshana izinkomba, kodwa bengihlose ukuveza ukuhlobana nokuxhumana emazwini abahlanganyeli, njengokusho kukaRichards noMorse (2007). Ukwenza njalo kungisize ukuthi ngifunde amazwi ngiphindelela ngenhloso yokuqinisekisa izinkomba zokuhlobana kwayo nemizila eziyikhombayo.

Emva kokuqeda ukuqamba amagama izigatshana ezisabalele namazwi abahlanganyeli, ngibe sengiwahlanganisa ngamaqoqo ngokuhlobana kwawo (Merriam, 2002), nokungiholele ekwakheni izindikimba engihlaziye ngazo ucwaningo. Ukuhlaziya kwami amazwi ezinhlolelwazi kube sekungiholela ekuhlobaniseni izindikimba zami emiphumeleni yamanye amathuluzi engiwasebenzisile, njengohlamibuzo kanye nokubukela. Ngokuchaza kukaWalsh (2001), lokhu kusho ukuhlaziya imininingo okungunxantathu. Uqhuba athi ukuhlaziya okungunxantathu kusho ukusebenzisa izindlela eziningana ukuqinisekisa ubuqiniso bemiphumela yocwaningo (ibid, 2001). Kanjalo noMaxwell (2006) uyavumelana noWalsh ukuthi ukuhlanganisa nokuqhathanisa izindlela zokuqoqa imininingo yocwaningo zelekelela umcwaningi ukuthi akwazi ukuveza izincazelo manxa onke nokwenza okwahlukene kwabahlanganyeli. Okusho futhi ukuthi, uma kungasetshenziswa indlela eyodwa yokuqoqa imininingo, kungaba khona ezinye izincazelo ebezingasala noma zingatholakali, ngenxa yokuthi bezingavezwa kuphela olunye uhlobo lwendlela yokuqoqa imininingo.

4.9 UBUQINISO NOKUKHOLAKALA KOCWANINGO

UCho noTrent (2006) bachaza ikhonsepthi yokukholakala kocwaningo kanje:

Validity in qualitative research is an interactive process between the researcher, the researched, and the collected data that is aimed at achieving a relatively higher level of accuracy and consensus by means of revisiting facts, feelings, experiences, and values or beliefs collected and interpreted (p.324).

Le ncazelo enikezwa nguCho noTrent (2006) ngenhla ikhomba ukuthi ucwaningo lobunjalo botho kunobungozi bokuthi lungagculisi ngenxa yesimo esingadalwa ukuchema komcwaningi nesimo esicwaningwayo. Uma selungasagculisi, lokhu-ke bese kuholela ekungakhokakalini, lungathembakali, kanye nokungenziseki ngendlela egculisayo nefika ebuqinisweni bobunjalo balo njengokubika noma ukwenza kwabahlanganyeli. Lokhu kungadalwa ukuthi kunamathuba amaningi okuthi umcwaningi acheme nemiphumela yocwaningo ngenxa yokuveza imizwa yokuzwelana noma ukungazwelani nabahlanganyeli, bese lokho kuholela ekutheni kuthunazeke isimo somhlanganyeli. Ngokwenza njalo, umhlanganyeli angazithola esesimweni somuntu ohluphekile, mhlawumbe nosezibeka esimweni sokuthi ngokuhlanganyela ocwaningweni, izidingo zakhe ekade evele enazo zizoxazululeka. Lokhu engikuchazayo ngikucabangile ngesikhathi sengilungisela ukuqala izingxoxo zenhlololwazi, nangesikhathi sengiqoqe uhlamibuzo, ngase nginquma ukuthi ngizibeke esimweni sokuthi abahlanganyeli bangibuke njengomuntu ozimele, kodwa ngesikhathi esifanayo ofisa ukuzwa izimvo zabo zodwa zingahlangene nendlela mina engicabanga ngayo. UMaxwell (2012) uchaza lesi simo ngokuthi akukhona ukugwema lezi zenzeko phakathi komcwaningi nomhlanganyeli, kodwa ukuqonda nokucacisa ukuthi izindinganiso zendabuko zomcwaningi zihlobana kanjani nocwaningo nokuthi zinamthelela muni nemiphumela yocwaningo.

UWinter (2000) uqakulisa ngokuthi ukuze imiphumela yocwaningo ibe nobuqiniso futhi ikholakale, kumele ibe ngenothile futhi ejule ebuqinisweni bayo. UMertens (2010) kanye noMaxwell (2012) bona baqakulisa ngokuthi ukungena komcwaningi ajule ocwaningweni nokugwema ukungachemi kwakhe ocwaningweni lobunjalo

botho angakwenza ngokulandela izindlela zokuqoqa imininingo ezingunxantathu. Njengomcwaningi-ke, nami lokhu ngikwenze ngokulandela indlela yokuqoqa imininingo engunxantathu ukuthi ngisebenzise imininingo ngezindlela ezingaphezu kweyodwa, futhi nokusebenzisa abahlanganyeli abasezikoleni ezisabalele neziYingi ezimbili, nangokubaxuba nangobudala nobulili. Ngokuqonda ikakade lami emkhakheni wokufundisa isiZulu ulimi lwesiBili nanokuba omunye wabafundisa esikoleni seZeMfundo esiqeqesha othisha besiZulu, bekuzoba lula ukuhlanganisa imizwa yami neyabahlanganyeli. Ukukugwema lokhu, ngiqale ngendlalela izingxoxo zethu nabahlanganyeli ngokuthi ngiqale ngibabeke esithombeni ukuthi ngingumfundi, futhi imiphumela yocwaningo izongisiza mina ukuqonda isimo engingakaze ngibhekane naso njengothisha wesiZulu esikoleni samabanga aphezulu. Ukusebenzisa futhi kwami indlela yokuqoqa imininingo engunxantathu kungisize ukuthi ukuhlaziya imiphumela yocwaningo lwami kunganciki kuphela kwimininingo evezwe indlela eyodwa yokuqoqa ulwazi nokusize ukukhuphula izinga lokukholakala kocwaningo nemiphumela yalo. Ukuqiniseka ubuqiniso nokukholakala kwemininingo, lapho ngingaqondi khona, ngenze imizamo yokuthinta abahlanganyeli abathintekayo ukuqinisekisa ukuthi engikuqophile kuyikona yini ababeqonde ukukusho. Lokhu ngikwenze ngendlela evumelana nabo njengokuvunyelwa yibona ukuthi ngibathinte kanjani emva kokuba nezingxoxo nabo, nangezindlela abazizwela bekhululekile bona ukuthi bangabuye bathintwe ngazo ngaphandle kokubaphazamisa emsebenzini wabo. Ngaleyo ndlela, uLincoln noGuba (1985) baphetha ngokuthi le ndlela isiza umcwaningi ukuthola ubufakazi bemininingo ukuze afinyelele emiphumelweni enobuqiniso neqondile.

4.10 INKAMBISO ELUNGILEYO

Ezinye zezimiso zocwaningo olubukwa njengoluhlelekile, uMertens (2010 & 2014) uqakulisa athi kumele luveze inkambiso elungileyo nokungamele kube

umthwalo noma isihibe kumcwaningi. Uqhuba ngokubeka amaphuzu amathathu awathathele eMbikweni weBelmont, naveza ukuthi; okokuqala, ubumqoka bobulungiswa phakathi kwabantu abasebenzisanayo, nokuholela ekuvikeleni ubungozi, ukulimala noma ukulimaza noma imiphumela engalungile (Mertens 2010:12). Uqhubeka futhi akhulume ngokubaluleka kwenhlonipho nokuthobeka okufanele umcwaningi akukhombise umhlanganyeli wakhe. Okwesithathu, ugcizelela ngobulungiswa ngendlela yokuthi okumele abekezeelele omunye makube yilowo phela ozozuza ocwaningweni, bese ngaleyo ndlela kungabi khona isimo lapho umcwaningi esezinika ilungelo lokuxhaphaza umhlanganyeli (ibid, 2010).

Ukuhambisana nezimiso zenkamiso elungileyo engiyichaze ngenhla, nangaphambi kokuya ensimini, ngiqale ngazilungiselela ngokubhala izincwadi zokucela imvume eMNYangweni WezeMfundo esiFundazweni saKwaZulu-Natali. Le ncwadi iqukethe konke mayelana nocwaningo lwami, kusukela esihlokweni socwaningo, isendlalelo socwaningo, imibuzongqangi, izindlela ezihlongoziwe zokuqoka abahlanganyeli, imibekelelo yocwaningo kwezemfundo, ezempilo, ukuphepha, inhlalakahle yabahlanganyeli, kanye nenqubo yezemfundo yonkana. Iphinde futhi ibalule iziYingi okuzocwaningwa kuzona, izindlela zokuqoka imininingo, izindlela zokuthola imvume kubahlanganyeli, izindlela zokugcina imininingo yabahlanganyeli iyimfihlo futhi ivikelekile. Ibe futhi seyiphetha ngokubalula uhlobo lwemibuzo, ukuqinisekisa ukuphepha nenhlalakahle yabahlanganyeli kanye nezikhathi ezihlongoziwe zokuqhuba ucwaningo. Iphinde futhi icacise ukuthi ucwaningo lwami luhlose kuphela ukuze izimfuno zeziqu engizenzayo kuphela, nokuthi uma ngivunyelwa, imininingo yocwaningo ngeke isabalaliswe ngaphandle kwesikhungo engikuso semfundo ephakeme, kodwa iyogcinwa noma iyosetshenziselwa ulwazi lwangaphakathi emfundweni. Incwadi ikubalulile futhi ukuthi uhlobo lwabahlanganyeli abacelwayo ngabantu asebekhulile nokungothisha kuphela. Okunye okuphakathi futhi encwadini kuveziwe ukubaluleka kobudlelwane bamandla phakathi komcwaningi kanye nabahlanganyeli. Engikugqamise kunako konke ukuveza izinga lami njengomfundi osafunda

nodinga usizo kothisha besifundo ukuthola ulwazi aludingayo ukuze aqonde kangcono isimo abafundisa ngaphansi kwaso isiZulu ulimi lwesiBili.

Okunye futhi nokubaluleke kakhulu emva kokuthola imvume eMNYangweni WezeMfundo, ngenze isicelo sokuthola incwadi yenkambiso elungileyo, yona engiyithole eKomidini lesikhungo saseNyuvesi yaKwaZulu-Natali esibhekela ubulungiswa nokuvikeleka kwabahlanganyeli uma kwenziwa izingcwaningo. Okuqukethwe yile ncwadi ukuthi abantu abazothinteka kulolu cwaningo njengabavuli masango ngaBaphathi bezikole kanye nothisha abafundisa isiZulu ulimi lwesiBili kuphela. Ngikubalulile futhi ukubhekwa kobudala kubavuli masango encwadini yesicelo semvume ukuthi ucwaningo luzothinta abantu asebekhulile kuphela, hhayi abafundi ababafundisayo. Uma sengiyitholile imvume eMNYangweni nasesikhungweni, ngibe sengihambisa izincwadi zokucela imvume kuBaphathi bezikole, nalapho ngibeke isicelo sami sokungena ngaphakathi emagekeni ezikole zabo. Ngaphinde ngacela imvume yokusebenza nothisha bezikole zabo abafundisa isiZulu ulimi lwesiBili, nabo engibacele ngezincwadi eziqale zahlolwa iKomidi lesikhungo ukuthi zikulungele yini ukusetshenziswa njengesicelo sokuqhuba ucwaningo.

Kulezi zincwadi zaBaphathi ngichaza konke mayelana nocwaningo lwami. Ngikuqinisekisa ukuthi abahlanganyeli abangothisha bazovikeleka, isikhathi engizosichitha nabo, nokuthi imininingo ngeke isetshenziselwe ukulwisana nabo futhi izolondolozwa endaweni ephephile. Kuqinisekiwe futhi ukuthi abaphoqiwe ukuhlanganyela ocwaningweni nokuthi bangayeka noma nini phakathi nesikhathi sokuqhubeka kocwaningo uma befisa, kanye nokuthi izingxoxo zabo zizoqoshwa ngesiqophamazwi ukuqinisekisa abakushoyo bona ngokwabo, bese kube isiqinisekiso sokuthi ucwaningo luhlose ukufeza izinjongo zezimfuno zomsebenzi wesikole ngenhloso yokuthola iziqu enyuvesi. Kanjalo, nasencwadini eqondene ngqo nabahlanganyeli bocwaningo yona equkethe konke futhi mayelana nocwaningo, nayo iyaqinisekisa ngobumfihlo babo nokuthi konke abazokusho akuyikuvezwa ukuthi kwashiwo yibo, nesikhathi esihlongoziwe ukusichitha nabo

ngesikhathi ngenza izingxoxo kodwa kuyobikwa njengemibono nje eyaqhamuka kubahlanganyeli bonkana. Okunye futhi okubaluliwe ukuthi noma yimiphi imininingo abayinikezile iyosetshenziselwa inhloso yocwaningo kuphela, nokuthi futhi iyogcinwa kwisilondolozi esiphephile bese ishatshalaliswa emva kweminyaka emihlanu ucwaningo lwaphela futhi lwabikwa. Bayaziswa encwadini futhi ukuthi banelungelo lokuhlanganyela noma ukungahlanganyeli noma ukuhlanganyela ubuye uyeke nakuba ucwaningo lungakapheli, nokuthi ukuhlanganyela kwakho kuyosiza ekufundeni kuphela, akukho nzuzo eyimali etholakalayo ngokuhlanganyela. Kule ncwadi yokucela imvume yokuqhuba ucwaningo kubahlanganyeli bayaziswa futhi ukuthi ngumeluleki wocwaningo kanye nami njengomcwaningi kuphela esizoba nelungelo lokwazi ngemininingo. Okokugcina, baceliwe futhi ukuthi bakhombise lokhu ngokubeka uphawu maqondana nesinqumo abasithathile ekupheleni kwencwadi ukuthi bayavuma yini noma abavumi bese bebeka futhi uphawu mayelana nokuqoshwa kwemininingo ngaphambi kokuthi basayine. Abahlanganyeli-ke abavumile ukuhlanganyela ocwaningweni futhi abavumile ukuthi bangothisha besiZulu ulimi lwesiBili ezikoleni zabo babe sebezahelwa ngocwaningo, ngaphendula yonke imibuzo yabo.

4.11 IZINGQINAMBA NEMIKHAWULO KOCWANINGO

Ngihlangabezane nezinkinga eziningana kulolu cwaningo. Sezizonke izinkinga lezi, ngingazihlukanisa izigaba ezintathu. Isigaba sokuqala izinkinga engihlangabezane nazo ukuthola abahlanganyeli, nesengike ngaphawula ngako esigabeni sohlelo lwocwaningo ngenhla. Isigaba sesibili isimo socwaningo nobunjalo baso, okungukuchema kwami nesihloko socwaningo lonke kanye nendawo engizibeka kuyona nami njengomcwaningi. Isigaba sesithathu sona kube imikhawulo yocwaningo lonke, nanjengoba belukhethe iziYingi ezimbili nje kuphela nezisedolobheni elilodwa okuyiTheku esiFundazweni saKwaZulu-Natali.

Omunye umkhawulo wocwaningo obalulekile ukuthi ngiwubalule nohambisana nakho konke lokhu esengikushilo, ukukhetheka kwabahlanganyeli bocwaningo okuhlongozwe kwaba ngothisha kuphela, kodwa ukufunda nokufundiswa kube kuhlanganisa nabafundi okuyibona abafundiswa isiZulu ulimi lwesiBili kulezi zindawo ebengizicwaninga. Ngaleyo ndlela, imiphumela yocwaningo iqhibuke kuphela engxenyeni eyodwa yabantu abathintekayo ezenzekweni zofundwa nokufundiswa kwesiZulu ulimi lwesiBili nokungothisha.

4.12 IQOQA LESAHLUKO

Lesi sahluko sethula umklamo wocwaningo kanye nepharadaymu esetshenzisiwe ukuhlaziya imininingo. Sethula futhi nendlelande yocwaningo nesizathu esingiholele ekukhetheni ukuqhuba lolu cwaningo ngale ndlelande, izindlela engizisebenzisile ukuqoqa imininingo. Kulandela futhi izindlela zokuhlaziya imininingo engizilandelile kanye nobuqiniso nokukholakala kocwaningo. Bese kugcine izingqinamba nemikhawuko kocwaningo.

ISAPHLUKO SESIHLANU

UKUFUNDISWA KOLIMI LWESIBILI NAMAQOPHELO OBUNGOTI BABAFUNDI ESIZULWINI

5.1 ISINGENISO

Lesi sahluko sethula ingxenye yokuqala yezindikimba ezitholakale ocwaningweni ngokuhlolisisa, ukucaza nokuhlanganisa, kanye nezincazelo zocwaningo lobunjalo botho olwenziwe kothisha abafundisa ezikoleni zekhethelo eziseziYingini ezimbili, esasePhayindane nesaseMlazi, esiFundazweni saKwaZulu-Natali. Imithombo yolwazi olucutshunguliwe kuseyiyo imininingo yohlamibuzo, neyehlololwazi, neyokuhlala ubukele, neyamadokhumentu, kanye neyamanothi akujenali yasendaweni yocwaningo. Okutholakale ocwaningweni engixoxa ngakho kulesi sahluko kuyizindikimba ezimbili ezifakwe ethebuleni lesi-2 ngezansi.

IThebula lesi-2: Izindikimba Zokuqala Zokutholakele

	Indikimba	Indikimbana Encikile
1.	Umqondo wothisha ngokufundiswa kolimi lwesiBili nokuxegayo ekufundisweni kwamakhono olimi	<ul style="list-style-type: none">• Umqondo wothisha ngokufundisa ulimi lwesiBili• Okuxegayo ekufundisweni kwamakhono olimi

2.	Amaqophelo obungoti babafundi bolimi lwesiBili emaklasini	
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5.2 UMQONDO WOTHISHA NGOKUFUNDISWA KOLIMI LWESIBILI NOKUXEGAYO EKUFUNDISWENI KWAMAKHONO OLIMI

Ucwaningo lukuvezile ukuthi othisha banawo umqondo ngamasu okuthi isiZulu ulimi lwesiBili sifundiswa kanjani, kodwa kuyavela ukuthi kusenokuxegayo ekufundiseni amakhono olimi. Lapha ngezansi ngixoxa ngawo umqondo wothisha ngokufundiswa kwesiZulu ulimi lwesiBili bese ngilandelisa ngokuxegayo ekufundisweni kwamakhono olimi.

5.2.1 Umqondo wothisha abanawo ngokufundiswa kolimi lwesiBili

Ukuqonda kothisha mayelana nokufundiswa kwesiZulu ulimi lwesiBili, bakuveza ngokuthi uma besifundisa isiZulu baye bathume abafundi kubakhulumi bolimi ukuthi baxhumane nabo, nokuthi bacele usizo ngabakufundayo ukuze bakuqonde kangcono okwenzeka ezindaweni abahlala kuzona. OStryker noLeaver (1997) bachaza lo mqondo njengokufundisa ulimi ulusebenzisa kwinkandaweni yalo. Baqhuba bathi ukufunda ulimi lwesiBili esikhathini esiningi kuyefana nokufunda ukugibela ibhayisikili, ukufunda ukudlala ibhola lethenis, noma ukufunda ukudlala izinsimbi zomculo (ibid, 1997). Bathi ukufunda ulimi ulusebenzisa kugqugquzela abafundi ukuthi bafunde ulimi olusha ngokuthi balusebenzise lona qobo, kusukela eklasini lokuqala belufunda, njengendlela yokuxhumana eklasini. Bathi futhi inhloso nenjongo yokufunda ulimi ulusebenzisa kuyindlela yokunika amandla abafundi ukuthi bazimele uma befunda ulimi lwesiBili, futhi bakwazi ukuqhubeka nokulufunda nangaphandle kwaseklasini (ibid, 1997). Baphinde bayichaze le ndlela yokufundisa ulimi ulusebenzisa ukuthi isebenza kahle uma othisha bekwazi

ukwenza lokho okufundwayo kutholakale kalula kubafundi bolimi lwesiBili (ibid, 1997). Okunye okusiza lesi senzeko sibe lula futhi ukuthi abafundi bolimi banikezwe amathuba okulusebenzisa bekhuluma ngezimpilo zabo zangempela ngokunikwa izihloko eziqondene ngqo nabakwaziyo nabayikho.

Kulolu cwaningo kuvelile ukuthi othisha bayayiqonda le ndlelande yokufundisa ulimi lwesiBili abafundi bebe bethola futhi amathuba okulusebenzisa kwinkandaweni yalo, bebe bexhumana nabakhulumani bolimi futhi bedlulisa noma bemukela imibiko yezimo zangempela. UNksz. Nkuni esifakazisweni esicashunwe ngezansi uyakuveza ukuthi yena uyakuqonda ukuthi abafundi besiZulu ulimi lwesiBili badingani. Uveza nolwazi lwakhe ukuthi phela lolu hlobo lwabafundi alufani nabafundi abafunda isiZulu ulimi lwaseKhaya. Okunye okuvelayo esifakazisweni sakhe ukuthi uyazi ukuthi kumele abafundise ngendlela ezoba nemiphumela ekhomba ukuya bewuqonda umhlaba abaphila kuwona nokuxhumana nabanye abantu abakhuluma isiZulu, ukuze bazi ukuthi kwenzekani emhlabeni abaphila kuwo. UNksz. Nkuni ubeka kanje:

Ngiyabagqugquzela ngokuthi sizobasiza isiZulu ukuthi baxhumane nomphakathi abaphila nawo nokuthi kuzokwenza ukuhlalisana kube kuhle nje nomphakathi abaphila nawo. Ngiyabatshelela nokuthi uma bekwazi ukuxhumana noma ukusebenzisa isiZulu, bazokwazi nokuthola ukuthi kwenzekani emhlabeni abaphila kuwona nje...Laba abafani nathi esingamaZulu vele, noma bekhona abanye abangamaZulu, kodwa manje benza uFAL. Ngeke ngibafundise ngamasiko, izinto okumele bazazise, bazazi, kodwa la ukuxhumana okuhle nje nokunempumelelo ukuze bazi ukuthi kwenzekani la bephila khona...Mina-ke ngoba ngiyazi ukuthi ngifundisa isiZulu ulimi lwesiBili, ngikhetha imisebenzi elula, nebafanele laba, noma abanye bengamaZulu, kodwa kumele ukuthi ngibenzise imisebenzi efanele ulimi lwesiBili (Nksz. Nkuni).

Kanti uNkk. Khwezi yena uveza ukuthi uma efundisa isiZulu, inhloso yakhe ukuthi abafundi bakwazi ukuveza imizwa yabo ngokuthi balusebenzise ezimpilweni zabo. UNkk. Khwezi ubeka kanje:

Mina ngafunda ukuthi, futhi ngiyakholelwa kulokho nje, ukuthi uma ngifundisa abafundi bami isiZulu, noma kuyilo ulimi lwesiBili, ngifisa bakwazi ukulusebenzisa, bakwazi ukufunda, bakhulume besebenzisa lona, baluqonde uma kukhulunywa nabo noma befunda okuthile, bakwazi futhi ukubhala noma yini abafisa ukuyibhala besebenzisa lona ulimi lwesiZulu. Ngifisa bakwazi ukuveza imizwa yabo besebenzisa ulimi lwesiZulu, babeke imibono la kumele benze njalo khona. Hhayi nje ukulufundela ukuphasa, kodwa ukulwazi ulimi lwesiZulu (Nkk. Khwezi).

Nokho-ke kulezi zifakaziso akuveli ukuthi lokhu kuqonda kwabo othisha bakusebenzisa kanjani ukuthi kube yimpumelelo ekufundiseni amasu okufunda, ikakhulukazi elokukhuluma nelokubhala okuyiwona adingekayo ekuxhumaneni okuhle.

UMnu. Ntuthu yena uveza ukuthi akakuqondi kahle ukufundisa amakhono olimi, kodwa esikhundleni salokho ubalula ukuthi abakhe abafundi kumele baqonde futhi bagcine amasiko ahambisana nolimi lwesiZulu. Ubeka kanje:

Mina ngilufundisela ukuthi balwazi, balugcine, kube yigugu kubona ukuthi banalo lolu limi ukuze futhi baludlulisele nasezizukulwaneni ezilandelayo, ulimi lwethu lungafi...Ngihamba ngisho zonke izindawo la kwenziwa khona amasiko ethu ngoba ngiyathanda ukufunda bese ukuze uma ngimi phambi kwezingane ngikhulume nami ngento engiyaziyo nesengake ngayibona. Ngingathi nje, angikholelwa kakhulu ukuthi uma ngizofundisa into ephathelene namasiko bese abafundi bangibone ukuthi nami ngifunda into ebhalwe encwadini...Nokuthi ke abafundi baphumele phandle baye la ulimi lusetshenziswa khona lungaxutshiwe, nokubona nje imigubho namasiko okukhulunywa ngako kwesinye isikhathi la olimini (Mnu. Ntuthu).

Lokhu kusho khona ukuthi abanye othisha besiZulu uma befundisa isiZulu ulimi lwesiBili balindele ukuthi abafundi basazi njengabanikazi balo ulimi, okusho ukuthi bafunde ulimi lwaseKhaya. Noma uMnu. Ntuthu eveza ukuqonda kancane ukubaluleka kokufundisa ulimi bukhoma uma esethi uyathanda ukuthi abafundi banikwe amathuba ukuthi baye kofunda ulimi kubanikazi balo, nakuba kungacaci kahle nalokho ukuthi kuyena kubaluleke ukugcina amasiko esiZulu kunokuxhumana ngolimi alufundisayo nabanikazi balo.

UWiddoson (1998) uqakulisila athi ukufundiswa kolimi futhi kuyenzeka ukuthi kube okwezimo zangempela. Okusho ukuthi ulimi olufundiswayo makube ngolusetshenziswa abakhulumi bolimi. Uqhuba athi ubuqiniso bolimi busho ukuthi ukufundiswa kwalo makuncike emlayezweni oqukethwe ulimi kunokugxila ohlelweni lolimi. Uthi okubalulekile uma abafundi befunda ulimi okungelona olwabo, kumele kuqikelelwe ukuthi bayakwazi yini ukuthola umqondo othwelwe ngamagama asetshenzisiwe ngoba ethwele umlayezo, bese uhlelo lolimi luyalandela ukugcwalisa ubunjalo bolimi. Ubunjalo bolimi ubuchaza njengokukwazi ukulusebenzisa la lusebenza khona kanye nala lukhulunywa futhi luqondwa khona ngabanikazi labo abalukhulumayo ulimi lwaseKhaya. Othisha abacashunwe ezifakazisweni ezingezansi bakubeka kucace kahle ukuthi inhloso yabo ukuthi abafundi bolimi ababafundisayo bakwazi ukulusebenzisa ulimi. UNksz. Mlotha kanye noNksz. Nyanga bona bayaveza ukuthi izihloko ababanika zona abafundi ukuthi bakhulume noma babhale ngazo bezithathela ezindabeni abazibuka noma abazizwa kumabonakude, nokuyinto abahlala nayo, eyenzekayo, nabayaziyo emihleni yabo. Babeka kanje:

Kodwa akuzona izincwadi zoMNYango kuphela esizisebenzisayo, ngoba kwesinye isikhathi okumele [abafundi] bakwenze kumele ukwendlalele nawe njengothisha, mhlawumbe ubabuze ngezindaba abazibukile zangayizolo zolimi kumabonakude, noma uma kukhona indaba nje esematheni okukhulunywa ngayo phandle, nawe oyaziyo njengothisha ukuthi bayayazi, wendlalele ngayo-ke...Oh! Okunye, ngicabanga ukuthi izinto abazibuka kwi-TV la kukhulunywa khona isiZulu ziyasiza kakhulu ngoba nami sengijwayele nje ukwendlalela ngezindaba ezikwi-TV uma ngizofundisa into. Noma ngibabuze ukuthi bekwenzekani izolo emdlalweni othile, yize lokho kodwa kubuye kuphazamise ngoba basuke becabanga ukuthi uzoxoxa nje nabo bese kuba nzima ukubabuyisela esifundweni sosuku. Kodwa kuyasiza impela isikhathi esiningi (Nksz. Nyanga).

Mina ngithanda kakhulu ukusebenzisa amaphephandaba ngoba nami kwangisiza kakhulu lokho. Kunye engithanda ukukusebenzisa nokuthathela kukona izihloko izinto abazibuka kuma-TV. Nasezindabeni bese ngithi asixoxe ngakho eklasini (Nksz. Mlotha).

Ezifakazisweni zabo bayaveza ukuthi bayakuqonda nabo lokhu kufundiswa kolimi kubhekwa kakhulu imilayezo equkethwe ulimi nobunjalo balo nabakhulumi noma abasebenzisi bolimi lwesiZulu.

UVan der Walt, nabanye (2009) bachaza ukufundisa ulimi usebenzisa amaqembu ngokuthi kungasetshenziswa ukwenza abafundi basebenze noma bafunde bonke, kanye nokuthi basizane bodwa futhi. Baqhuba bathi noma kusiza ukuthi abafundi basebenze ngababili, ukusebenza ngamaqembu kona kugqugquzela ukugeleza kwenkulumo kanye nokuxhumana okuhle ngoba amaqembu ayingxenye eyimvelo yokuhlangana komphakathi (ibid, 2009). Bathi futhi zozimbili izindlela zokusebenza ngababili noma ngamaqembu zinikeza abafundi inkundla yokuzimela nokuzifundela ngokwabo bese zelekelela ukwehlisa ixhala abafundi ababa nalo uma uthisha emi phambi kwabo, ngoba akulindelekile ukuthi basebenzise ulimi bemi phambi kwabanye abafundi futhi (ibid, 2009). Bagcizelela ukuthi uthisha kumele babavulele abafundi la mathuba ngokwethemba ukuthi bayakwazi ukuzifundela kwabanye, bese bebamba iqhaza ekuzifundeleni ngokwabo (ibid, 2009). UNksz. Nkuni yena uveza isu alisebenzisayo lokuthi uze abenze basebenze ngamaqembu bese bephikisana ngesihloko abazitholele bona ulwazi ngokwabo. Lokhu okusho ukuthi uyakwazi ukubanika amathuba okuba ngabahlanganyeli olimini abalufundayo nokuthi baveze imizwa yabo ngesihlobo lesi abasidingidayo ngokuphikisana nabanye emaqenjini. Ubeka kanje:

Mina ngithanda ukubanika umsebenzi bawenze ngamaqoqo nje, kuyangisebenzela kakhulu, ngoba bayasizana. Okunye, ngiyathanda futhi ukuthi ngibagqugquzele ukuthi bona qobo lwabo babe ngabacwaningi bale nto abafunda ngayo, bese bebuya nolwazi abalutholile, bese bayabelana bodwa eklasini. Kwesinye isikhathi, isihloko siyaphoqa ukuthi ngibenze baphikisane, ngisebenzise ama-*debates*, ukuze kuvele imibono ephikisanayo... Imiphumela mina ngiyayibona emisebenzini yabo yokubhala. Ngoba bayazisebenzisa lezi zinto mina ngingabatshelelanga. Noma bezokwenza inkulumo yaseklasini, bayabuka la obondeni bathathe abakudingayo bese umuntu esho lokhu afuna ukukusho ngesiZulu...Ngingathi nje, *from my experience* nalaba balesi sikole engaqala kusona, noma babekulesi simo engisichazile, nabo babengafani. Kwakukhona abathatha kancane kakhulu, bese kube khona abaphakathi

nendawo, bese kuba futhi khona abasheshayo nje uma ubaqhathanisa nabanye. Ngangiyaye ngibasebenzise ngababili noma ngamaqembu ukuze basizane. Nalana-ke ngisaqhubeka naleyo ndlela. Laba-ke abaziyo ngiye ngibenze ukuthi balekelele laba abangazi noma laba abaqalayo ukufunda isiZulu...Njengawo nje ama-*group work* lawa esasidlala uma sikuwona thina. Lana-ke ngoba benza uFAL, ngithanda kakhulu ukubasebenzisa ngababili, ngoba uma sebebaningi kuba inkingana (Nksz. Nkuni).

UNksz. Nkuni la uveza ngokusobala umqondo anawo ngokuthi isiZulu ulimi lwesiBili lufundiswa kanjani, ngokuthi avulele abafundi bakhe amathuba okuthi basebenze ngamaqembu noma ngababili. Ukhombisa futhi ukuthi uyakuqonda ukuthi kungani esebenzisa le ndlela; ubafanisa nabafundi aseke wabafundisa ngaphambi kokufika kulesi sikole asecundary kuso isiZulu, kodwa ababengebona abafundi besiZulu. Uthi bona bafana nabafundi besiZulu ngenxa yokuthi kwakukhona abangasheshi ukubamba ekufundeni bese beyasizana uma ebasebenzisa ngamaqembu, ukuze kuthi laba abangabambi masisha bafunde kulabo abasheshe babambe. Isifakaziso sikaNksz. Nkuni siyakufakazela okushiwo nguVan der Walt, nabanye (2009) ukuthi nalaba abangazi bathola ukusizwa yilabo abaziyo ngaphandle kokufundiswa uthisha nabathi bona kubuye kusize ukwehlisa ixhala lokwesaba ukuma phambi kwabanye abafundi.

Kanti uNksz. Mlotha yena uveza isu lokuthi uze asebenzise amaphephandaba abhalwe ngolimi lwesiZulu baxoxe ngezindaba ezibhalwe kuwona. Baze badlulele nasekuxoxeni nangabakubone kumabonakude, okungaba yinoma yiyiphi indaba ebifundwa noma idlalwa kumabonakude ngolimi lwesiBili; ngalokho-ke, ubavulela amathuba okuxoxa ngesiZulu ngalokho abakubukile kwenzeka kumabonakude. Lokhu kusho ukunika ulimi ubunjalo balo nokuluhlenganisa nabafundi uqobo abakwaziyo, abakufundile nabakubonile, okungulwazi abanalo ngezinto ezenzeka emiphakathini yabo. UNksz. Mlotha ubeka kanje:

Ngithanda kakhulu ukusebenzisa amaphephandaba ngoba nami kwangisiza kakhulu lokho. Kunye engithanda ukukusebenzisa nokuthathela kukona izihloko izinto abazibuka kuma-TV, nasezindabeni, bese ngithi asixoxoxe ngako eklasini (Nksz Mlotha).

Njengoba ngibonisile ngenhla, uNksz. Nyanga uyayifakazisa le nqubeko othisha abazibandakanya kuyona ngokubalula ukuthi kwesinye isikhathi uma enza lokho kuze kugcine sekunzima ukuthi abafundi babuyele esihlokweni okufundwa ngaso. Nokho-ke lokho kukhombisa ukusabalala kwabafundi ekufundeni ulimi, ukuthi baze bakhohlwe ukuthi bafunda ulimi okungelona olwaseKhaya, kodwa ngokwenza njalo bazizwe nabo sekungolwabo ngendlela egelezayo emiqondweni yabo nabo. UNksz. Mlotha uveza ngokusobala naye ukuthi uyazi ukuthi uma enika abafundi bakhe ithuba lokusebenza ngamaqembu akukona nje ukuthi basizane kuphela ebe engalawuli ukusebenza kwabo yena. Ubeka kanje:

Mina ngithanda kakhulu ukusebenzisa izihloko bese ngibenze benze umsebenzi ngazo ngamaqembu. Kodwa futhi ngiyaqikelela ukuthi [abafundi] bonke abafundi bayasebenza, nokuthi bayafaka ulwazi abanalo nokuthi ngazi ukuthi kahle kahle baphetheni noma bafundeni. Ngiyaqikelela ukuthi bonke bayakhuluma futhi bonke bayabhala, hhayi nje ukuthi ngoba sebesebenza nangamaqembu sekuzobhala oyedwa (Nksz. Mlotha).

Kulesi sifakaziso, kuyacaca ukuthi uNksz. Mlotha uyaqikelela ukuthi bonke abafundi bakhe bayasebenza, bese futhi eveza nomqondo wokuthi uyazi ukuthi usuke ebanika ithuba lokuba babe ngabanikazi benkundla yokufunda kwabo ngokuthi aqikelele ukuthi emaqenjini abafundi baphetheni abazosebenza ngako. Uphinde futhi aqikelele ukuthi akusebenzi umfundi oyedwa, kodwa bonke bayasebenza ndawonye futhi ngokubambisana.

UNksz. Khwezi yena umqondo anawo wokubafundisa ngababili noma ngamaqembu abafundi uwuveza ngokuthi akagcini kube yibona abafundi abasebenza bodwa ngesikhathi beseseklasini noma esikoleni, kodwa ubanika nemisebenzi ezobaholela ekutheni basebenze ngamaqembu noma sebesemakhaya, sebesebenza nabazali babo. Ubeka kanje:

Ngiyathanda kakhulu ukubanika umsebenzi bawenze ngababili noma ngama-*groups*. Ngiyathanda ukusebenzisa abazali ukuthi [abafundi] ngibanike imisebenzi ezobenza basebenze nabazali emakhaya. Ngoba kwesinye isikhathi uze ucabange ukuthi bangamavila, mina ngathola *late*

nje ukuthi cha abawona kodwa abazi ukuthi kumele benzeni futhi kanjani (Nkk. Khwezi).

Lapha-ke uNkk. Khwezi uyalicacisa nephuzu lokuthi uma unika abafundi umsebenzi wamaqembu, akumele kube yisihloko nje kuphela, kodwa makuhambisane nokuthi bayakwazi okumele bakwenze nendlela abazokwenza ngayo. Okusho ukuthi noma ebanika umsebenzi wokufunda ulimi ngamaqembu, kodwa uyawazi nowakhe umsebenzi njengothisha ukuthi yimuphi, ukuthi abendlalele kuqala ukuthi lowo msebenzi bazowenza kanjani. Lokhu kubeka ngokusobala ukuthi ukusebenza ngamaqembu noma ngababili kwabafundi ngeke kube yimpumelelo uma uthisha wolimi engabatshelelanga ukuthi ulindeleni ngomsebenzi lowo abanike wona.

Okusho ukuthi, akubalulekile ukuthi abafundi bayasizana nje kuphela, kodwa okunye okubalulekile ukuthi banomholi ongaphandle kweqembu onguthisha obasiza ukuthi aklame umsebenzi kanye nokukhomba imiphumela yawo. Okunye okubalulekile ekufundeni ulimi ngamaqembu, kubuyela ephuzwini lobunjalo nobuqobo bolimi, okusiza abafundi ukuthi bangagcini sebenaka ukuthi uhlelo lolimi lunjani emsebenzini abawenzayo, kodwa bagcizelele ukuqondanisa emlayezweni oqukethwe wulimi.

5.2.2 Okuxegayo ekufundisweni kwamakhono olimi

Ingxoxo engenhla iyakuveza ngokusobala ukuthi othisha banawo umqondo wokuthi isiZulu ulimi lwesiBili lufundiswa kanjani, kodwa kuyavela futhi kakhulu ocwaningweni ukuthi kusenokuxegaxega ekufundisweni kwamakhono olimi ikakhulukazi uma kubukwa amakhono ayizimvezo; elokukhuluma nelokubhala. Emininingwaneni yokuhlala ubukele kwavela ukuthi othisha banakho ukuqonda ngokufundiswa kolimi lwesiBili, kodwa kusenokuxegayo ekufundisweni kwamakhono olimi. Ukufakazisa lokhu, lapha ngezansi ngikhombisa izifunjwana zabanye abahlanganyeli;

IThebula lesi-3: Nkk. Malahle (BA & PGCE)

Isikole: Ekukhanyeni

IBanga: 10

Isifunjwana sekhono lokukhuluma

Isihloko: Ububi bezidakamizwa

Okwenziwa Uthisha:	Okwenziwa Abafundi:
<p>Isingeniso:</p> <ul style="list-style-type: none">• Wethula isifunjwana.• Ubhala isihloko ebhodini.	<ul style="list-style-type: none">• Bayalalela.
<p>Ukuqhubeka kwesifunjwana:</p> <ul style="list-style-type: none">• Uthisha uchazela abafundi ukuthi bazoxoxa bodwa ngesihlokwana emaqenjini bese beyabhala emaphepheni imibono yabo.	<ul style="list-style-type: none">• Bayazihlukanisa ngamaqembu bese bayaqala beyaxoxa.
<ul style="list-style-type: none">• Uyahambahamba phakathi kwamaqembu ukubheka ukuthi abafundi basebenza kanjani.	<ul style="list-style-type: none">• Bayakhuluma kodwa kwasamdlalo.• Omunye ubhala amaphuzu eqembu.
	<ul style="list-style-type: none">• Abafundi bakhuluma bodwa ngalesi sikhathi bese bebhala ngaso isikhathi esifanayo amaphuzu abo.
<p>Kuphela isikhathi:</p> <ul style="list-style-type: none">• Uthisha uqoqa amaphepha amaqembu.	

	<ul style="list-style-type: none"> Abafundi ababhalile bayamnikeza abangabhalanga bayaziphumela.
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Lesi sifunjwana sikaNkk. Malahle angibonanga kuxhumana okutheni phakathi kwakhe nabafundi bakhe. Izwi engalizwa elakhe yedwa ngesikhathi echaza ukuthi abafundi abenzeni ngesihloko asibhale ebhodini. Kwaze kwaphela isikhathi waziqoqela amaphepha amaqembu abafundi emva kokukhala kwensimbi.

IThebula lesi-4: Nksz. Nyanga (BEd-Honours)

Isikole: Olwandle

Ibanga: 11

Isifunjwana sekhono lokubhala

Isihloko: Uhlelo lolimi (Isichasiso)

Okwenziwa Uthisha	Okwenziwa Abafundi
Isingeniso: <ul style="list-style-type: none"> Wethula isifunjwana. 	<ul style="list-style-type: none"> Bayalalela.
Ukuqhubeka kwesifunjwana: <ul style="list-style-type: none"> Uyafundisa isichasiso. 	<ul style="list-style-type: none"> Bathatha amanothi.
Ukuxhumana: <ul style="list-style-type: none"> Ubabhalela abafundi imisho ebhodini ukuthi bayigcwalise. Ubacela balungise okubhalwe ebhodini. 	<ul style="list-style-type: none"> Amantombazane kuphela aya ebhodini ukuyobhala, abafana bayadlala. Bagcwalisa izichasiso okungeyizo.

<ul style="list-style-type: none"> • Uthisha ubhala ukulungisa ebhodini. 	<ul style="list-style-type: none"> • Kuphakamisa oyedwa asho impendulo okuyiyona.
<ul style="list-style-type: none"> • Ubanika umsebenzi nekhasi encwadini yokufunda ukuthi bafunde indaba bese bebhaka izichasiso. 	<ul style="list-style-type: none"> • Abafundi bayabhala emabhukwini abo esiZulu ngayedwana.
<p>Kuphela isikhathi:</p> <ul style="list-style-type: none"> • Uthisha uqoqa amabhuku abafundi. 	<ul style="list-style-type: none"> • Abafundi banika uthisha amabhuku bese bayaphuma.

Isifunjwana sikaNksz. Nyanga naso asinakuxhumana okutheni futhi esohlelo lolimi. Abafundi ababhale ebhodini izichasiso kodwa bayakwazi ukubhala noma begcwalisa ngezichasiso okungezona. Ukukhuluma ngabezwa ngesikhathi ebacela ukuthi abalungisane, kodwa futhi kuphakamisa oyedwa bese esho impendulo okuyiyona, uthisha abhale yena ukulungisa.

IThebula lesi-5: Nkk. Langa (BPead)

Isikole: Emahlabathini

Ibanga: 11

Isifunjwana sekhono lokubhala

Isihloko: Uhlelo lolimi (Ukwakha imisho)

Okwenziwa Uthisha	Okwenziwa Abafundi
<p>Isingeniso:</p> <ul style="list-style-type: none"> • Wethula isifundo. 	<ul style="list-style-type: none"> • Bayalalela.

<ul style="list-style-type: none"> • Uchaza izinhlobo zemisho kodwa usebenzisa kakhulu ulimi lwesiNgesi. 	<ul style="list-style-type: none"> • Bathatha amanothi, kodwa abanye bayambuka nje noma babuka abanye ababhalayo.
<ul style="list-style-type: none"> • Ubacela ukuthi basizane bese iqembu lakhe imisho emihlanu lilodwa. 	<ul style="list-style-type: none"> • Bayahlangana ngamaqembu kodwa kusebenza kuphela abangamaZulu abanye abangewona amaZulu noma ababonakala bengazi ukuthi kwenziwani bayahlangana emaqenjini kodwa bayazibukela nje. • Abanye bayaziphumela ngesikhathi sokusebenza ngamaqembu.
<p>Kukhala insimbi:</p> <ul style="list-style-type: none"> • Uqoqa amaphepha abhalwe ngamaqembu. 	<ul style="list-style-type: none"> • Banika uthisha amaphepha abhalwe eqenjini bese beyaphuma.

Isifunjwana sikaNkk. Langa sibukeka sengathi siqonde kubafundi abakhuluma isiZulu kuphela, laba abanye sengathi bavakashile nje futhi bayazidlalela. Abanye bayaziphumela ngesikhathi efundisa.

IThebula lesi-6: Nksz. Mlotha (BEd)

Isikole: Kwakhula Ngengqondo

Ibanga: 10

Isifunjwana sekhono lokukhuluma

Isihloko: Imisebenzi eyehlukahlukene yabantu

Okwenziwa Uthisha	Okwenziwa Abafundi
<p>Isingeniso:</p> <ul style="list-style-type: none">• Wethula isifunjwana.	<ul style="list-style-type: none">• Bayalalela.
<ul style="list-style-type: none">• Uphethe imibuzo ephepheni, bese eyababuza ukuthi baphendule ngemisebenzi yabantu eyahlukahlukahlukene.• Uqhuba isifundo ngokubahloko ukuthi bacacise ngezimpendulo zabo.	<ul style="list-style-type: none">• Cishe bonke abafundi bayaphendula futhi bamnika imisebenzi eyahlukahlukene eyenziwa ngabantu. Benza izibonelo ngabazali babo.• Bakhombisa ukuthakasela lesi sifundo, kodwa ngokuphendula imibuzo kathisha.
<ul style="list-style-type: none">• Ubanika umsebenzi wokubhala ikhasi elilodwa ngomsebenzi abafisa ukuwenza uma sebeqede isikole.• Ubhala isihloko somsebenzi ebhodini.• Uyalela ukuthi umsebenzi uwufuna ngakusasa.	<ul style="list-style-type: none">• Abafundi bakopisha emabhukwini abo okubhalwa nguthisha ebhodini.
<p>Kukhala insimbi:</p>	<ul style="list-style-type: none">• Abafundi bayaphuma.

Lesi sifunjwana sasinokuxhumana okumbaxa, nabafundi bekhuluma kakhulu, kodwa isifunjwana sasithatheka kwasamdalo ngokwedlulele ngoba abanye abafundi bagcona abanye ngemisebenzi eyenziwa abazali babo abayizwayo. Kodwa ulimi luyasetshenziswa, kanye nesitsotsi esincane esasisetshenziswa abafana, njengokubiza omunye ngomthaka kanye nokubiza imisebenzi yabanye abazali ngemisebenzi yamathekeni.

IThebula lesi-7: Nkk. Khwezi (BA-Honours)

Isikole: Eshayamoya

Ibanga: 10

Isifunjwana sekhono lokukhuluma

Isihloko: Ukubaluleka kwemfundo

Okwenziwa Uthisha	Okwenziwa Abafundi
<p>Isingeniso:</p> <ul style="list-style-type: none"> • Wethula isihloko. 	<ul style="list-style-type: none"> • Bayalalela.
<ul style="list-style-type: none"> • Ucela abafundi ukuthi bakhulume ngokubaluleka kwemfundo. • Ukhomba umfundi ngamunye ophakamisile. 	<ul style="list-style-type: none"> • Kuphendula noma kuxoxa kuphela abafundi abaMNYama, abanye bazithulele nje. • Kuphendula kuphela umfundi okhonjwe nguthisha.
<ul style="list-style-type: none"> • Uvala iklasi ngokuthi bambhalele ekhaya lokhu ekade bekuxoxa. 	<ul style="list-style-type: none"> • Abangewona amaZulu babuza abangamaZulu ukuthi uthini. • Abanye basiza abanye ukuthi uthisha uthini ngesiNgisi.

<p>Isikhathi siyaphela:</p> <ul style="list-style-type: none"> Akabhali lutho ebhodini noma anake laba bafundi abangasizwa isiZulu. 	<ul style="list-style-type: none"> Bayaphuma eklasini.
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Lesi sifunjwana sikaNkk. Khwezi ngasibona sengathi akusona esejwayelekile. Ukukhuluma kwakhe isiZulu sodwa kwakukuhle kodwa sengathi iningi labafundi abangewona amaZulu lalingamuzwa nhlobo ukuthi uthini, futhi naye engazami ukubasiza. Ngazibuza ukuthi kazi laba abanye bafunda kanjani nsuku zonke uma efundisa kanje, sengathi uxoxa nohlobo lwabafundi olulodwa.

IThebula lesi-8: Mnu. Ntuthu (STD)

Isikole: Echibini

Ibanga: 11

Isifunjwana sekhono lokukhuluma noma lokubhala

Isihloko: Inhlonipho

Okwenziwa Uthisha	Okwenziwa Abafundi
<p>Isingeniso:</p> <ul style="list-style-type: none"> Wethula isifunjwana. 	<ul style="list-style-type: none"> Bayalalela.
<ul style="list-style-type: none"> Uchaza ukuthi yini inhlonipho ngesiZulu futhi unikeza izibonelo ukuthi abantu abangamaZulu bahloniphana kanjani, kuphi, futhi kuhluniphana obani. 	<ul style="list-style-type: none"> Ungathi abazi nokuthi bakuphi. Abenzi lutho bazihlalele nje, abathathi amanothi futhi.

<ul style="list-style-type: none"> • Ngesikhathi efundisa ubhala ebhodini lokhu akushoyo. 	<ul style="list-style-type: none"> • Babukeka benganakile nokuthi kukhona umuntu omi phambi kwabo.
<p>Kukhala insimbi:</p> <ul style="list-style-type: none"> • Ubanika umsebenzi wokuthi babuze emakhaya ngesihloko senhlonipho. 	<ul style="list-style-type: none"> • Abafundi bayaphuma futhi bengabhalanga lutho akubhalile ebhodini.

Isifunjwana sikaMnu. Ntuthu saveza yena yedwa ezikhulumela nabafundi ababengakhombisi ukuthi bamlalele. Kwesinye isikhathi ngabona sengathi bayamesaba kakhulu noma kodwa abakhulumanga lutho futhi ababhalanga lutho, kwaze kwaphela isikhathi yena ezikhulumela nje.

Kuzo zonke izifunjwana zokubukela, asikho nesisodwa esaveza ukuthi othisha bawafundisa kanjani amakhono ayizimvezo; elokukhuluma nelokubhala. Kwavela sengathi ukubhala okwakenzeka kwabe kungekhona okokufundisa ikhono lokubhala, kodwa kwabe kungukugcwalisa izikhala emishweni ebhaliwe noma ukuphendula lokho okubuzwa nguthisha.

Kanjalo nezinsizakusebenza nazo engazihlaziya ngizithola ezikoleni ezabahlanganyela ocwaningweni ziyakuveza ukuthi ukufundiswa kwamakhono olimi kuyaxega. Lapha ngezansi ngikhombisa ngezibonelo zezinye izincwadi ezifundwayo ezikoleni.

IThebula lesi-9: Isibonelo sesifundo esithathwe encwadini ye-10

Ukubhala nokwethula:

Isihlokwana	Okuqukethwe
Isendlalelo:	<p>Ukwethula umsebenzi wokubhala:</p> <ul style="list-style-type: none"> • Abafundi bethulelwa ngomsebenzi wokubhala indaba ephathelene nobuciko. • Bakhunjuzwa futhi ngezinganekwane nomsebenzi wazo wokugqugquzela inhlonipho.
Isifundo sokuqala:	<p>Umsebenzi wabafundi:</p> <ul style="list-style-type: none"> • Abafundi bafundiswa ngokubhala uhlaka lwendaba. • Abafundi bafundiswa ngezinhlobo zezinganekwane.
Isifundo sesibili:	<p>Umzamo wokuqala:</p> <ul style="list-style-type: none"> • Abafundi babhala indaba esihloko esithi izinhlobo zezinganekwane. • Abafundi bakhuluma ngomsebenzi wabo eqenjini.
Isifundo sesithathu:	Ukubukeza nokulungisa amaphutha:

	<ul style="list-style-type: none"> • Abafundi babhala umzamo wabo wokugcina.
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Leli thebula elingenhla liqukethe imininingo equkethwe isifunjwana sesiZulu ulimi lwesiBili esisencwadini yomfundi yeBanga le-10. Lesi sifunjwana siveza ukufundiswa kwekhono lokubhala kodwa akubonakali ukufundiswa kwabafundi ngenqubeko yekhono lokubhala nekungeyohlobo lwabafundi bolimi lwesiBili futhi abasemaqophelweni angalingani.

IThebula le-10: Isibonelo sesifundo esithathwe encwadini yeBanga le-11
Isifunjwana sekhono lokubhala nokukhuluma

Ukubhala nokwethula:

Isihlokwana	Okuqukethwe
Isendlalelo:	Ukubaluleka kwemisho: <ul style="list-style-type: none"> • Ukuthuthukiswa kwekhona lokubhala imisho. • Abafundi bachazelwa ukuthi imisho ebhaleke kahle yakha indaba.
Umsebenzi weqoqo:	Ukubhala nokwakheka kwemisho: <ul style="list-style-type: none"> • Abafunda bafunda isibonelo semisho eyehlukene kodwa eyakha indaba.

Imiyalelo:	<p>Ukufunda:</p> <ul style="list-style-type: none"> • Abafundi baphinda bafunde imisho esivele ibhaliwe njengoba injalo bese eminye bayayiqedela ngamagama asesusiwe kodwa afanayo nakade bewafunda esibonelweni.
Amanothi amafushane:	<p>Isilandiso:</p> <ul style="list-style-type: none"> • Abafundi banikezwa imininingo equkethe ulwazi ngesilandiso nokubaluleka kwaso ukwakha imisho enomqondo.
Umsebenzi womfundi ngamunye:	<p>Ukubhala:</p> <ul style="list-style-type: none"> • Abafundi bayalelwa ukuthi baqedele indaba esekhasini elilandelayo kodwa efanayo nesesibonelweni esingenhla. • Bayethula imisebenzi yabo eqenjini bese belungisana bodwa amaphutha.
Amanothi:	Ulwazi ngohlaka lwendaba:

	<ul style="list-style-type: none"> Amanothi aqukethe ulwazi ngemisebenzi nezinhlobo zemisho eyakha indaba.
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Leli thebula elingenhla liveza okuqukethwe esifunjanweni solimi lwesiZulu ulimi lwesiBili encwadini yomfundi yeBanga le-11. Lesi sifunjwana asivezi ukuthi yikona kuphi abafundi besiZulu ulimi lwesiBili abafundiswa khona phakathi kohlelo lolimi ngemisho noma ngendaba nokubhalwa kwayo. Asikuvezi futhi ukuthi lesi yisifunjwana sesiZulu ulimi lwesiBili futhi abasemaqophelweni angalingani.

IThebula le-11: Isibonelo sesifundo esithathwe encwadini yeBanga le-12
Isifunjwana sekhono lokubhala

Ukubhala nokwethula:

Isihlokwana	Okuqukethwe
Isendlalelo:	Ukubhalwa kwe-CV: <ul style="list-style-type: none"> Abafundi bafunda ngokuthi isho ukuthini i-CV. Bafunda futhi ngemininingo ukuthi i-CV ibhalwa ngubani futhi eyibhala uma kwenzenjani.
Umsebenzi weqoqo:	Isibonelo se-CV:

	<ul style="list-style-type: none"> • Abafundi bayalelwa ukuba baxoxe bodwa futhi ngokuqukethwe esibonelweni se-CV.
Ngaphambi kokubhala:	<p>Ukuhlela umbhalo we-CV:</p> <ul style="list-style-type: none"> • Abafundi bafunda ngemininingo eyakha uhlelo lwe-CV.
Ukwakhiwa kwezinhloko zokuqala:	<p>Umzamo wokuqala:</p> <ul style="list-style-type: none"> • Abafundi bafunda ukwakha izinhloko zokuqala ze-CV.
Incwadi yokuzichaza:	<p>Isibonelo se-CV esiphelele:</p> <ul style="list-style-type: none"> • Ekugcineni abafundi bafunda isibonelo se-CV esiphelele.

Leli thebula elingenhla lithathelwe esifunjanweni esisencwadini yesiZulu ulimi lwesiBili yomfundi yeBanga le-12. Okuqukethwe yilesi sifunjwana kubukeka kungekho ukufundiswa kwabafundi nguthisha ulimi abazoludinga ukubhala lolu hlobo lombhalo. Kubukeka futhi sengathi abafundi bayazifundela bona ngokwabo lesi sifunjwana bese futhi ekugcineni bebukela isibonelo sabafunda ngako njengoba kunjalo. Okunye futhi ngalesi sifunjwana, akuveli ukuthi uhlobo lwesifunjwana lwesiZulu ulimi lwesiBili, futhi sabafundi abasemaqophelweni angalingani .

Ucwaningo luphinde lwaveza ukuthi izinsizakusebenza, okuyizincwadi ezisetshenziswayo ukufundisa isiZulu ulimi lesiBili nazo zibhalwe futhi zahlelwa

ngendlela engahambisani nokufundiswa kolimi lwesiBili indlela cishe elandelwa umhlaba wonke. Izincwadi aziyivezi inqubeko yokufundisa amakhono elokukhuluma nelokubhala. La mathebula angenhla akhombisa izibonelo zokuqukethwe ngaphakathi kwezinye zezifundo zamaBanga 10 kuya kwele-12. Akuveli khona la abafundi bethola khona umthamo wolimi. Namaqophelo ezinqubeko ezivelayo esibonelweni seBanga le-12 akuveli ukufunda okunesiphumo ngoba ekhasini lokugcina abafundi bafunda yona indaba esiphelele, futhi yona le obekuthiwa abayibhale.

UHadley (2001:14) uqakulisa ngokufundisa ukukhulisa ikhono lokukhuluma nokuqephuza kwalo ngokuthi izindlela zokufundisa abafundi kumele zigqogquzele kakhulu ubumqoka bokubandakanya abafundi emisebenzini egqogquzela ukuxhumana okunomqondo. Uqhuba athi futhi abafundi izingxoxo abafunda kakhulu kuzona yilezo eziphakathi kwabo nabakhulumi bolimi ngababili noma emaqenjini (ibid, 2001).

UHadley (2001) uchaza kabanzi amaqophelo okumele kuqikelelwe ukuthi ayalandelwa ukufundisa abafundi ulimi olusha ukulukhuluma, uwabala kusuka kwelokuqala nalibiza ngeqophelo eliphansi kunawo wonke okuqalwa kulona okuthiwa elabafundi abaqalayo. Laba bafundi uthi baqala ngokusebenzisa amagama nezigatshana ezimfushane kakhulu ukuxhumana. La magama nezigatshana bawasebenzisa ezinkundleni zokuxhumana ezilula nezejwayelekile kubona zansukuzonke. Bese ethi laba bafundi baseseqophelweni lokuthi abakwazi ukuqonda futhi abakwazi ukuqondwa nangabanikazi bolimi (ibid, 2001).

Iqophelo lesibili uHadley (2001) ulibiza ngeseliphakeme ukusuka ekuqaleni. Uthi lolu hlobo lwabafundi sebeyakwazi ukwakha imibiko ngolimi, bayayiqala ingxoxwana kodwa emfishane ngokubuza imibuzo nokunikeza izimpendulo emibuzweni elula. Uthi nabo laba basalusebenzisa ulimi ezindaweni ezejwayelekile nezimbalwa kakhulu nangezihlokwana ezejwayelekile nezihlobene nesimo sansuku zonke (ibid, 2001). Uthi laba sebeyezwakala uma benikwa ithuba

lokuphinda abakushoyo futhi uma bexhumana nabakhulumi bolimi abakwejwayele ukuxhumana nabafundi bolimi (ibid, 2001).

NgokukaHadley (2001), iqophelo lesithathu eselikhulile kakhulu, futhi abakulo bayabe sebekwazi ukuxoxa nokuchaza izimo ezinkulu kanye nokubhekana nezimo ezingalindelekile. Laba-ke, uthi sebekwazi ukusebenzisa ulimi ezimweni ezejwayelekile nezilandela imogomo ethile ebekiwe, futhi bayaqondwa ngaphandle kobunzima nangabakhulumi bolimi abangejwayele ukuxhumana nabafundi bolimi (ibid, 2001). Iqophelo lokugcina ulibiza ngeliphezulu kakhulu kunawo wonke, nalapho abafundi bolimi sebekwazi ukusebenzisa ulimi ezimweni ezahlukehlukene ngobunzima, nangezihloko ezijulile zemikhakha eyahlukahlukene (ibid, 2001). Laba futhi asebekuleli qophelo uthi abasenawo nhlobo amaphutha, kodwa uma ekhona awakuphazamisi nhlobo ukuxhumana noma awasiphazamisi nhlobo isikhulumi solimi ukuqonda umlayezo (ibid, 2001).

UVan der Walt, nabanye (2009) bayavumelana noHadley (2001) ukuthi ukufundisa abafundi ulimi lwesiBili kumele kulandele indlela yokuqikelela ukukhula kokuqephuza ngekhono lokukhuluma. Bagcizelela le ndlela ngokuthi uma uthisha efuna abafundi bakhe bafunde kahle ikhono lokukhuluma kumele abe nesineke nolwazi lokuthi ukufika ekuqephuzeni okulindelekile nokunempumelelo, kunezigaba abafundi okumele badlule kuzona. Lezi zigaba zifaka ukusetshenziswa kwamagama anomqondo nohlelo oluyilo lolimi. Okusho ukuthi uthisha kumele aqambe amathuba okufunda anomqondo ukuze ulimi lusetshenziswe ngendlela yemvelo nelindelekile (Van der Walt, Evans, & Kilfoil 2009: 236). Bathi futhi ukuze abafundi bafike esimweni sokuqephuza, kumele bahlelelwe imisebenzi ezobenza bazilolonge ngohlelo lolimi nemisebenzi yalo, besebenzisa zona izindlela zokufundisa ezibeka abafundi phambili. Ngaleyo ndlela, amaphutha ayabhekwa, aqoshwe, bese eyalungiswa ngokuqaphela nobuhlakani ukuze abafundi bangacabangi ukuthi kuvumelekile ukukhuluma noma ikanjani nje (ibid, 2009).

UVan der Walt nabanye (2009) baqhuba bathi imisebenzi ehlelelwe abafundi kumele kube ngesezingeni elizobanxenxa ukuthi basebenze kodwa ingabakhathazi. Nokuthi inzikandaweni yemisebenzi mayiveze isendlalelo esihambisana nosikompilo; isimo, umumo wesimo, abahlanganyeli, kanye nenhloso nako kubalulekile ngoba kunomthelela ekusetshenzisweni kolimi-buthule oluhambelana nolimi (ibid, 2009: 236). Baqhubeka futhi bathi imisebenzi eyakhelwe ukuthi abafundi baqephuze ivumela ukuthi abafundi babe ngabanikazi bokufunda kwabo, okusho ukuthi abafundi bolimi bayakwazi ukusebenzisa ulimi olulingana nabakwaziyo kuleso sigaba asebekusona, bese kungabi khona isimo lapho uthisha wolimi ezoba ngumholi noma aphazamise ukuqephuza kwabo, kodwa kumele aqikelele kuphela ukuthi ulungisa imisebenzi esemazingeni abo bese ekwazi ukubachazela nokubatshele ngaleyo misebenzi (ibid, 2009: 235). Isibonelo abasenzayo ukwenza uhlobo lwemisebenzi yemidladlwana esemazingeni abafundi bolimi nakwizikandaweni yabo (ibid, 2009: 237). Kulolu cwaningo kuyavela ukuthi kusekhona ukuxega kothisha ekuqondeni ukufundisa amakhono ayizimvezo. Ukukhombisa lokhu kuxega kokufundiswa kwamakhono elokukhuluma nelokubhala ngicaphune izifakaziso ezilandelayo, nalapho uMnu. Ntuthu ebeka kanje:

Ngiye ngibanike izincwadi lezi esasizifunda thina kuqala ezinjengoMasihambisane, ukuthi ukuze bafunde ukufunda imisindo, ukuze bakwazi ukuthi umfundi lowo naye aphumelele agcine esekwazi ukufunda...ngingathi nje, nginazo izindlela engizilandelayo. Futhi nje kuyingxenye yokuhlolwa kwabo laba bafundi, njengokuthi nje kube khona inkulumo elungiselwe, kwesinye isikhathi kube khona inkulumo engalungiselwe. Lapho ngiye ngilandele amaphuzu abekiwe ukubahlola ngendlela yesikole nangokoMNYango ukuthi kumele ubahlole abafundi ukuthi bayakwazi yini ukusebenzisa ulimi bekhuluma ngendlela, okungekona lokhu kukhuluma nje nokukhuluma ngendlela eqondile ezozwiwa abanye abantu, hhayi inkulumo nje sengathi umemeza emgwaqeni nje. Ngisho ukukhuluma ngendlela eqondile, enamaphuzu, nabalalele abazoyizwa ngokulandelana kwamaphuzu ayo. Uma ngingenza nje isibonelo, uma ngibafundisa ukuxoxa indaba elandisayo, kumele phela izwakale ukuthi iqalephi leyo ndaba yakho. Lokhu esikubiza ngokuthi makube nesingeniso, kube nomzimba, siphinde siyizwe futhi ukuthi iphetha kanjani thina esilalele (Mnu. Ntuthu).

Lapha uMnu. Ntuthu akavezi ukuthi uyawaqonda yini amasu okufundisa ikhono lokukhuluma namaqophelo abalwe ngenhla endlela yokufundisa ukukhuluma nenemiphumela ehambisana namazinga amaqophelo alandelwayo. Esikhundleni sokuveza ulwazi ngala maqophelo, kodwa uchaza indlela yokubahlola.UNkk. Langa yena ubeka kanje:

Njengoba bese ngichazile ukuthi ngiqale ngibabhalele phansi ebhodini babone, bese ngilandela ngokuphimisa lokhu engikubhalile nabasuke bekubuka ebhodini. Lokho kimina kwenza kube lula ukufunda nokukhuluma abakubonayo. Ngiyathanda futhi nokusebenzisa ama-*slides* bese ngibhala izihloko kuphela, bese ngifake kwi-*overheard projector*. Lapho-ke ngibiza bona bazobhala, bebe belekelelwa ngabanye abahleli phansi ukuthi ababhale kanjani. Ngiyathanda kakhulu futhi ukusebenzisa izithombe. Bayazithanda-ke izithombe kakhulu. Okunye engikuthanda kakhulu ukuthi ave be-*good* kwi-*technology*. Ba-*creative* kabi uma ubathuma umsebenzi abazowenza besebenzisa i-*technology*. Lapho-ke ngiye ngithi abenze ama-*poster* ezinto abazokhuluma ngazo eklasini besebenzisa i-*computer* (Nkk. Langa).

UNkk. Langa naye akakuvezi lokhu kwehluka nokulandelana kwamaqophelo ekufundiseni ikhono lokukhuluma. Ngezansi ngicaphuna futhi uNkk. Khwezi kanye noNkk. Nkanyezi nabo abangakuvezi ukuqonda ukufundisa la makhono, elokukhuluma nelokubhala. Bona babeka kanje:

Ngiyawathanda kakhulu amashadi. Ngoba wona ahlala odongeni lweklasi. Bese njalo uma senza umsebenzi, bakwazi ukuwasebenzisa ngaphandle kokuthi mina ngisho ukuthi abasebenziseni okuyingxenye yolimi. Bona sebeyazi ukuthi kunamashadi anohlelo lolimi, izichasizo, nokunye okuningi abakudinga uma bezosebenza bodwa. Kukhona futhi nezithombe eziningi, ezinye zazo zifika nabo ngoba zisuke zikhombisa into esifunda ngayo, bese beziphatha ukuthi sizozixhoma obondeni lweklasi lethu. Uma sisebenzisa izithombe ukwendlalela isifundo ave bejabula ngoba bavele bangene bathi khaxa nje esifundweni ngaphandle kwenkinga. Izithombe ziyasiza kakhulu ukwethula ulwazi olusha, kusetshenziswa oludala lolu abalubona noma olukhonjiswa yisithombe (Nkk Khwezi).

Indlela mina engiyithandela ukufundisa ikhono lokukhuluma yile yokuxoxa indaba. Ngiyithanda ngoba bayakujabulela ukuxoxa izindaba zabo futhi uma uzobanika ithuba lokuxoxa ngezinto abazithandayo bona. Yileyo ndlela-ke engisiza kakhulu ukuthi bakhulume. Bese kuthi indlela yemibuzo

nezimpendulo ngiyithandele ukubhala kakhulu. Ngiyithanda ngoba ibenza bakwazi ukuyozitholela bona ulwazi, bese bebhala izimpendulo zabo, kodwa bebe beholwa uhlobo lwemibuzo engibabuze yona ngokuthola izimpendulo emtatsheni wolwazi, nakho-ke ukubuza kubasiza nomakhelwane njengoba bese ngike ngachaza. Yah, enye indlela, kodwa le ngiyisebenzisa ukwenza uhla lwamagama amasha, le ngithanda kakhulu uma bezofunda indatshana eklasini, bese ngisebenzisa yona leyo ndatshana ukwakha uhla lwamagama amasha, kodwa abazowasebenzisa ukuqonda yona leyo ndatshana, hhayi noma imaphi amagama nje ngaphandle kokufundwayo ngaleso sikhathi (Nkk. Nkanyezi).

Okugqamayo kuzo zonke lezi zifakaziso ukuthi othisha benza kanjani ukufundisa leli khono, ngaphandle kokuveza ulwazi ngokwehluka kohlobo lwabafundi ababafundisayo namaqophelo endlela yokufundisa ikhono lokukhuluma ebekelwe ukufundisa ulimi lwesiBili.

UHadley (2001) uphinde ahlolisise ukufundisa ikhono lokubhala kubafundi abafunda ulimi lwesiBili. Uqakulisa athi, ukufunda ukubhala ngolimi lwesiBili akukona nje kuphela ukukwazi ukuloba phansi izinto ngesihumusho esisha noma ngolimi olusha. Uma bekunjalo, bekungasho ukuthi ukufundisa ikhono lokubhala bekuzoba lula kakhulu, futhi bekungabe kanti kudinga imizuzu nje embalwa eyabelwa leso sikhathi eklasini; ukubizela, ukuqopha phansi noma ukudlala ngemisebenzi ebhalwayo, bese kuba imisebenzi yokuqamba izindaba ehambisana nemiyalelo abafundi abayinikwa ukuthi bayenze emakhaya ngesikhathi besaqhubeka befunda ulimi lwesiBili (ibid, 2001). Uqhuba athi, ngisho ukubhala ngolimi lwaseKhaya akulula kanjalo njengokuvele ulobe phansi amagama. Ulinganisa ngokuthi kuthatha imizuzu engama-45 ukwakha ibinzana nje elilodwa. Uthi futhi kuthatha isikhathi eside kakhulu ukubhala ibinzana eliqukethe izinkomba zamaqiniso okushiwoyo (ibid, 2001). Ukuchaza lokhu ngokucaphuna uRivers (1975), kubekeka kanje:

Many who know how to “write things down” in their native language avoid expressing themselves in writing almost completely, even in personal letters. To write so that one is really communicating a message, isolated in place and time, is an art which requires consciously directed effort and deliberate choice of language. The old saying, “If you can say it, you can

write it” is simplistic in its concept of the communicative aspect of writing (p. 237).

UHadley (2001: 281) uqhuba athi ngakwelinye iqhulu ukufunda ukubhala kumele kubukwe njengenqubeko yemisebenzi esukela ezingeni eliphansi elilandela umthetho wokubhala, bese kuthi kwelinye iqhulu kube sekuqinaqina ngokususela la kuqalwe khona; uthi yingoba lokho kujwayelekile kubafundi bolimi lwesiBili ukuthi baqale babe nezingqinamba zokuqopha phansi asebekwazi ukukukhuluma (ibid, 2001). UVan der Walt nabanye (2009: 260) bona baqakulisa bathi ukubhala eqinisweni kunenqubeko nokumele ukuthi abafundi bolimi lwesiBili balekelelwe ukudlula kuwo wonke amaqophelo. Baqhuba bathi futhi abafundi kumele ukuthi banikwe isikhathi sokucabanga nokuxoxa ngemicabango yabo mayelana nesihloko esithize, bese beqala babhale umsebenzi wokuzilungiselela noma uhlaka lwaloko abafuna ukukusho, bakuxoxe futhi lokhu asebekubhale kwaba uhlaka ngaphambi kokuthi baqhubeke nokubhala umthamo ozwakalayo (ibid, 2009). Othisha besiZulu babonakala begxila esithelweni sokubhala bese bengavezi ukuqonda ngenqubeko yokufunda ikhono lokubhala. Izifakaziso ezicashunwe kothisha abathathu ziyakubonisa lokhu kuxega kokufundisa ikhono lokubhala. Othisha babeka kanje:

Ngingathi nje, elokubhala, ngiye ngibanike isihloko, ngithi nje ababhale indaba. Njengokuthi nje umuntu abhale indaba ngesihloko esithize, njengokuthi nje ‘Umndeni wami’ noma ‘Mina’, ngithi akakhulume ngaye azichaze. Uzozychaza-ke. Bese ngithi-ke akame phambili afunde le nto ayibhalile. Kodwa lokho ngikwenza emva kokuthi sengiqale ngawubheka umsebenzi wakhe ukuthi umi ngendlela yini, nokuthi ngimsize ukulungisa amaphutha okuloba amagama, awokwakha imisho, konke nje okumele ngikubheke ukuze uma esemi la phambili esekhuluma, nabanye [abafundi] bafunde indlela akhuluma ngayo nabo balungise amaphutha ezinto abebecabanga ukuthi bazisho kahle noma ngabe akuzona izinto ezisemsebenzini abazowethula nabo kodwa nje indlela yokukhuluma nje ‘general’ uma sebezikhulumela. Uma ngibona ukuthi ubhale igama engicabangayo ukuthi uzoba nenkinga yokuliphimisa, ngiqale futhi ngithi akaphimisele mina ukuze ngizwe ukuthi uzothi uma esemi phambi kweklasi aliphimise ngendlela yini (Mnu. Ntuthu).

Njengoba bese ngishilo ukuthi inkinga enkulu isekubhaleni. Ukukhuluma kona akuyona inkinga yize noma bebuye bazikhulumele izinto zabo nje,

kodwa ngoba vele abakwazi ukubhala lokhu abakukhulumayo, uma sebebhala nabo bafuna ukubhala isiZulu esihle. Ngiye ngibasize-ke ngibanike izihloko ukuthi babhale. Ngaleyo ndlela-ke ngibe sengikwazi ukuthola ukuthi yiziphi izinkinga ababhekene nazo uma sebekhuluma noma sebebhala. Enye indlela engiyithanda kakhulu ukubabuza imibuzo, ukuze ngizwe ukuthi izimpendulo zabo zinaziphi izinkinga olimini, ngoba basuke bezophendula ngesiZulu bese ngiyezwa-ke ukuthi kumele kulungiswe lapha nalaphaya. Ngilungise ngesikhathi bekhuluma nokuthi nabanye bayezwa (Nks. Mlotha).

Mina ngithanda ukuqala ngokubabhalela mina, ngoba kubona labo vele kukhona abangakwazi ngempela, kodwa manje vele baxubene. Abanye abakwazi nhlobo, abanye abafuni noma sebekwazi. Bese ngibakhombise ukuthi mina qobo ngibhala kanjani ebhodini. Bese ngithi nabo ababhale lokhu okusebhodini, bebuka okwami ukubhala (Nkk. Langa).

Imininingo eqhibuke ekubuyekazweni kwamadokhumenti, kakhulukazi Isitatimende soHlelo lweziFundo lukaZwelonke (uTaHfuZwe) uma sichaza ukufundisa amakhono elokukhuluma nelokubhala olimini lwesiBili akuveli ukuhlobana kokufundiswa kwala makhono olimini lwesiBili olusetshenziswa umhlaba wonke noselucwaningiwe njengoba kuqakulisa abanye abacwaningi bokufundiswa kolimi lwesiBili abacashuniwe.

ENingizimu-Afrika, ikhono lokukhuluma lichazwa ngale ndlela engiyicaphune kuTaHfuZwe elandelayo ngezansi:

UKUKHULUMA

Ukufundisa amakhono okukhuluma kudinga kuqashelwe izimo eziningi zokukhuluma okumiselwe imigomo nokungamiselwe migomo, kusuka ekukhulumeni ngokungaqapheli migomo kuya kunkulumo-mpendulwano ecwaningiwe kanye nokwethula. Ukukhuluma kucace, ukushelela, ukuxhumanisa okwethulayo, ukuzethemba nokuqondana ngqo kumele kube yiyona nhloso yokufundisa ukukhuluma (24).

Lesi sigatshana esingenhla esicashunwe kuTaHfuZwe asivezi ukuthi abafundi kumele bafundisweni kuqala futhi bakhulume kanjani ukuze bakwazi ukusebenzisa ikhono lokukhuluma ngolimi lwesiBili. Okubalulwayo lapha ukuthi inkulumo kumele icace, ishelele, ixhumane nokwethulwayo, nokuzethemba kodwa akuveli

ukuthi abafundi bafundiswani ukuze bakwazi ukuveza lezi zimpawu zekhono lokukhuluma ngolimi lwabo lwesiBili. Kanti ikhono lokubhala lona lichazwa nalo ngale ndlela engiyicaphune kuTaHFuZwe elandelayo ngezansi:

INQUBO YOKUBHALA

Ukufundisa ukubhala kuzombandakanya ukusetshenziswa kwenqubo yokubhala. Nakuba kungewona wonke amabanga enqubo yokubhala ongawasebenzisa noma kukusiphi isimo. Isibonelo, uma abafundi bebhala izinhlobo zamatheksthi/imibhalo ajwayelekile, abadingi ukuhlaziya izakhiwo nezimpawu zolimi ngokujulile. Kungaba khona izikhathi lapho othisha bengafuna ukugxila ezakhiweni zemisho noma izigaba zokubhala, noma abafundi babhale amatheksthi angenalo uhlaka ngesikhathi bezilungiselela ukubhala izivivinyo zabo (40).

Nakhona lapha, akuchazwa ukuthi yini inqubo yokubhala nokuthi abafundi bafinyelela kanjani olwazini lwekhono lokubhala besebenzisa ulimi lwesiBili. Okunye, kubalulwa amabanga enqubo yokubhala, kodwa futhi akuveli ukuthi yimaphi lawo mabanga. Womabili la makhono achazwe ngenhla uTaHFuZwe akuveli ukuthi asekelwe yiziphi izinjulalwazi nezinzululwazi ukuze kwelekelele othisha besiZulu ulimi lwesiBili ukufundisa ngempumelelo.

5.3 AMAQOPHELO OBUNGOTI BABAFUNDI BOLIMI LWESIBILI EMAKLASINI

Abafundi besiZulu kula mabanga aphezulu nokucwaningwe kubo ukufunda nokufundisa isiZulu ulimi lwesiBili, basemaqophelweni angefani mayelana nokufundwa kolimi, lokho kwenza ukuthi kube nzima ukuthi bafundiswe bendawonye emaklasini ngalinye. Ithebula elingezansi likhombisa izindawo abafundi abafunda isiZulu ulimi lwesiBili abaphuma kuzona.

IThebula le-12: Izindawo okuphuma kuzo abafundi besiZulu ulimi lwesiBili

UThisha	Izindawo okuphuma kuzo abafundi bakhe
Mnu. Ntuthu	Emalokishini, ezindaweni zesiLungu, kanye nezabomdabu waseNdiya.
Nkk. Langa	Phakathi nedolobha iTheku.
Nkk. Malahle	Emalokishini nasemazweni angaphandle kwaseNingizimu-Afrika.
Mnu. Mafu	Emalokishini nasemazweni angaphandle kwaseNingizimu Afrika.
Nkk. Khwezi	Ezindaweni zesiLungu.
Nksz. Nkuni	Emalokishini nasezindaweni zabomdabu waseNdiya.
Nksz. Nyanga	Emakhaya, emalokishini, kanye nasezindaweni zesiLungu [zasemadolobheni].
Nksz. Mlotha	Emakhaya, emalokishini, kanye nasezindaweni zesiLungu [zasemadolobheni].
Nkk. Khwezi	Emalokishini nasezindaweni zesiLungu [zasemadolobheni].
Nkk. Mvula	Emalokishini nasedolobheni.

UCanale (1983 unikeza amaqophela amane obungoti bolimi nawabiza ngokuthi; 1) *grammatical competence*, 2) *sociolinguistic competence*, 3) *discourse competence*, and 4) *strategic competence*. La maqophelo obungoti uwachaza kanje:

Grammatical competence. This type of competence remains concerned with mastery of the language code (verbal or non-verbal) itself. Thus included here are features and rules of the language such as vocabulary, word formation, sentence structure, pronunciation, spelling, and linguistic semantics (ibid, 1983:7)

Uqhuba athi futhi lobu bungoti buqondene ngqo nolwazi namakhono olimi okudingeka ukuthi umfundi wolimi awaqonde bese ekwazi ukusebenzisa ngokuqondile incazelo yenkulumo. Lokhu kusho futhi ukuthi lobu bungoti bohlelo lolimi bubalulekile ukuthi umfundi wolimi lwesiBili aqale ngabo. Bese kuthi elesibili iqophelo lobungoti bolimi alichaze kanje:

Sociolinguistic competence... this component included both sociocultural rules of use and rules of discourse. Sociolinguistic competence thus addresses the extent to which utterances are produced and understood appropriately in different sociolinguistic contexts depending on contextual factors, such as status of participants, purpose of the interaction, and norms of conventions of interaction (ibid, 1983:7).

Uma eluchaza lolu hlobo lobungoti bolimi uqhuba athi ukuqondaniswa kwenkulumo nencazelo yako eqondile kusho ukuqondakala kwenhloso yokuxhumana ngolimi, okubalwa kuko; indlela yempoqo, ukukhononda, ukumema noma ukunxenxa; izimomqondo, okubalwa kuzo ukuhlonipha kanye nobulungiswa; bese kuba imibono, kubukwa njengengxenye yolwazi lolimi okumele lube ngolulungile noluqondile kunoma yisiphi isimo sokukhuluma (ibid, 1983). Elesithathu iqophelo lobungoti bolimi lona ulichaza kanje:

Discourse competence. This type of competence concerns mastery of how to combine grammatical forms and meanings to achieve a unified spoken or written text in different genres... Unity of a text is achieved through cohesion in form and coherence in meaning (ibid, 1983: 9)

UHadley (2001: 6) yena uqakulisa athi lolu hlobo lobungoti obuchazwa nguCanale (1983) lusho ukuthi umuntu osekhule ngokwanele kulobu bungoti bolimi angakwazi ukusebenzisa izinamathelisi zolimi ezifana nezabizwana kanye nezihlanganiso zolimi; okubalwa kuzo izelulo kanye namabinzana okuxhuma imisho ukufika eqophelweni lomcabango ogcwele nenqubeko yesibhalo.

Okokugcina, uCanale (1983) uchaza iqophelo lobungoti bolimi lesine, nelokugcina emqakulisweni wakhe, nalichaza kanje:

Strategic competence. This component is composed of mastery of verbal and non-verbal communication strategies that may be called into action for two main reasons: a) to compensate for breakdown in communication due to limiting conditions in actual communication (e.g. momentary inability to recall an idea or grammatical form) or to insufficient competence in one or more of the other areas of communicative competence; and b) to enhance the effectiveness of communication (e. g. deliberately slow and soft speech for rhetorical effect) (ibid, 1983:11).

Uma enaba nencazelo yaleli qophelo lobungoti bolimi uCanale (1983), uqhubeka athi kungenzeka mhlawumbe uma umuntu engasakhumbuli uhlobo lohlelo lolimi bese ekwazi ukusebenzisa leli qophelo lobungoti ukugcwalisa noma ukuqondisa inkulumo yakhe ngokufingqa, noma akuchaze lokhu abefisa ukukusho ngamanye amagama okulula ukuthi umqondo wakhe ufike kuwona ngokushesha. UHadley (2001:6) naye uyakufakazela lokhu ngokwenaba athi leli qophelo lobungoti lingasiza kakhulu ukuxoxisana nencazelo ebihlosiwe ngenkulumo eyethuliwe.

Othisha besiZulu ulimi lwesiBili babhekene nezinselelo zokufundisa abafundi abasemaqophelweni angalingani olimi. Abanengi babo abafundi bayasiqala isiZulu ulimi lwesiBili emaklasini abo, abanye kade befunda isiZulu ulimi lwaseKhaya ezikoleni zabo zamabanga aphantsi emalokishini, abanye sebake basifunda ezikoleni ezifana nazo lezi kodwa emabangeni aphantsi, kodwa futhi befunda isiZulu ulimi lwesiThathu. Bese kuba khona abaphuma emazweni angaphandle kwaseNingizimu-Afrika kodwa ase-Afrika, abasikhulumayo emakhaya ngoba sebehlala khona lapha, kodwa abasixuba nezinye izilimi zabo ezihlobene nesiZulu. Ngezansi ngikhombisa ngethebula lezimpendulo zothisha zohlamibuzo ngohlobo lwabafundi ababafundisa isiZulu ulimi lwesiBili.

IThebula le-13: Izinselelo othisha abahlangabezana nazo ekufundiseni isiZulu ulimi lwesiBili

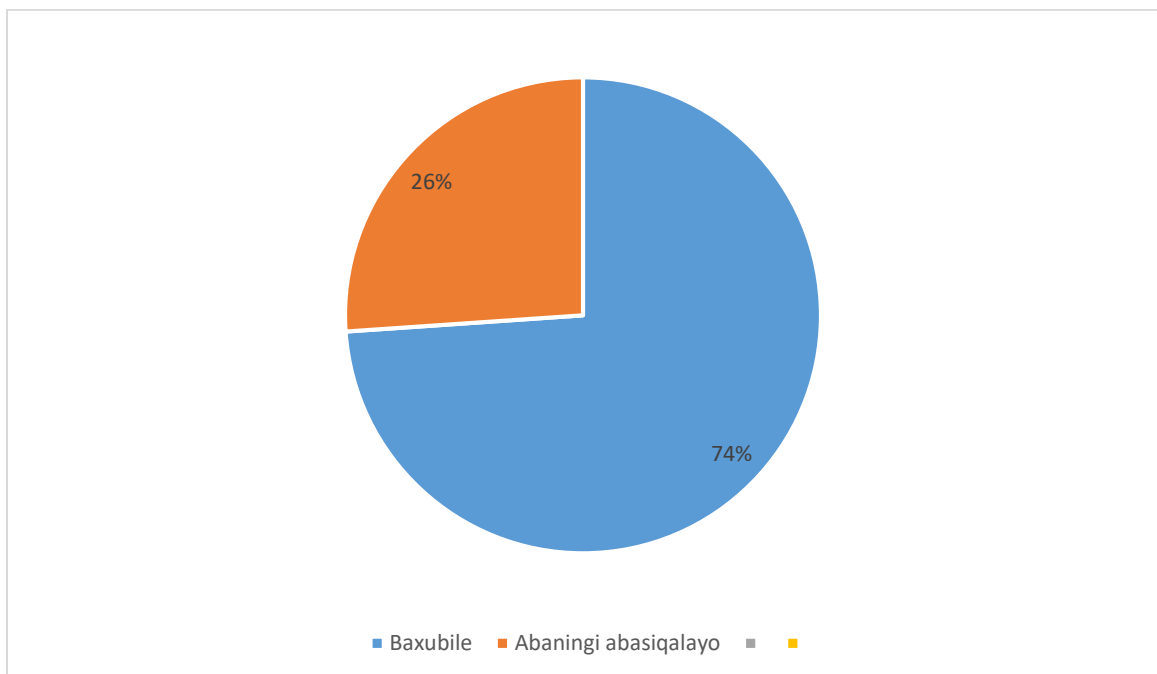
Uthisha	Ukadekubona kathisha oveza izingqinamba nohlobo lwabafundi abafunda isiZulu ulimi lwesiBili emabangeni abawafundisayo
Nkk Khwezi	<ul style="list-style-type: none"> - Kunzima ngoba sinabafundi abangakaze basifunde nhlobo isiZulu. - Bathi bake basifunda kodwa abakhombisi.
Nksz Mlotha	<ul style="list-style-type: none"> - Mina ngibona kungehlukile kakhulu indlela esifundisa ngayo isiZulu ulimi lwaseKhaya. - Baxubile [abafundi].
Nksz Nyanga	<ul style="list-style-type: none"> - Kuyathusa kona ngoba abakwazi ukubhala. - Sebake basifunda.
Nksz Nkuni	<ul style="list-style-type: none"> - Kunzima kona sigcina sesisebenzisa isiNgisi isikhathi esiningi. - Baxubile nabake basifunda njengolimi lwesiThathu.
Nkk Khwezi	<ul style="list-style-type: none"> - Kunezinkinga ezidalwa ukuxutshwa kwabafundi. - Abanye bayaqala ngqa, abanye bake basifunda <i>e-primary</i>.
Nkk Langa	<ul style="list-style-type: none"> - Abakwazi ukubhala nokukhuluma bese bexutshwa nabafundi okumele ngabe basifunda njengolimi lwesiThathu abaphuma ngaphandle kwaseNingizimu Afrika. - Abakaze basifunde ngaphambi kweBanga lesi-8.
Nkk Malahle	<ul style="list-style-type: none"> - Iningi labafundi lilubukela phansi ulimi lwesiZulu. - Yebo, abanye babo [bake basifunda].
Mnu Mafu	<ul style="list-style-type: none"> - Izingane ezinye azikwazi ukufunda nokubhala. - Abanye yebo bakhona [abake basifunda] abanye bayasiqala.
Mnu Ntuthu	<ul style="list-style-type: none"> - Kulula ukufundisa kodwa kunzima kubafundi ngoba abalutholanga ulimi emabangeni aphansi.

	- Cha, bayasiqala.
Nkk Mvula	- Akulula kona neze ngoba baxutshiwe abafundi eklasini elilodwa. - Baxubile nabangakaze basifunde.

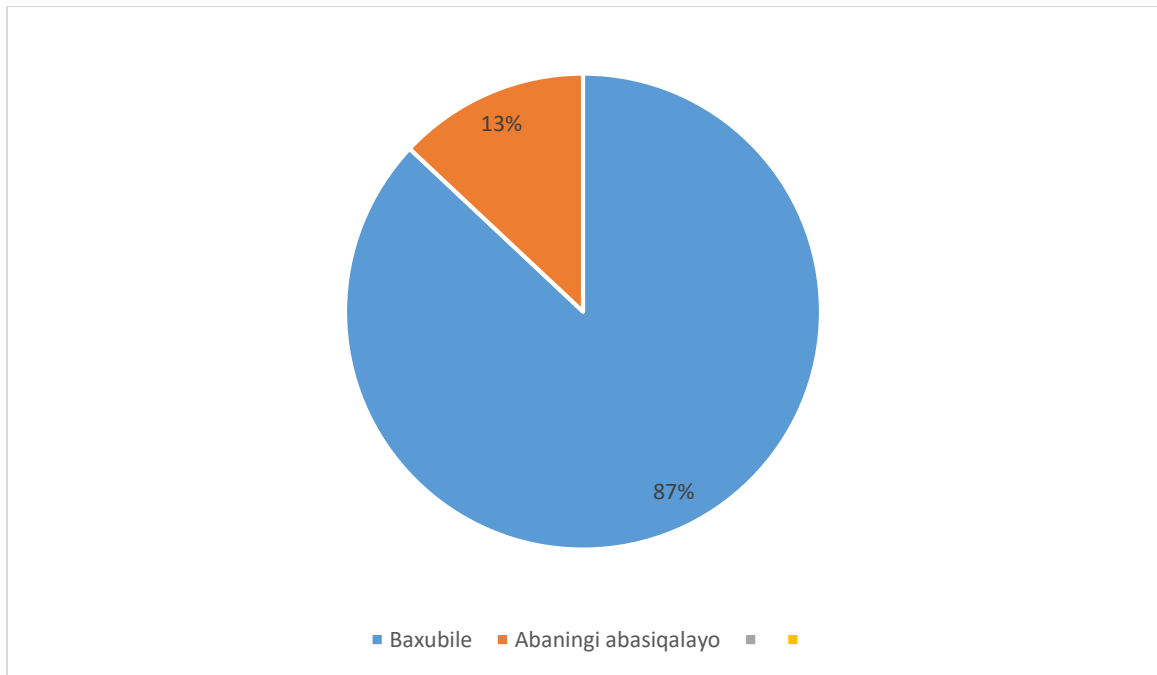
Leli thebula elingenhla likhombisa ukuthi abafundi besiZulu ulimi lwesiBili abasemaqophelweni angalingani olimi. Ngaleyo ndlela ukuze uthisha aphumelele ukubafundisa, kumele ahlele imisebenzana ethathela kulolu lwazi, bese iba semazingeni angalingani nayo futhi. Uma ngijejeza emuva emathebuleni akhombisa okuqokethwe yizincwadi zamaBanga 10 no-12, akuveli ukuthi kuhlinzekelwe futhi ukufundisa uhlobo lwabafundi abasemazingeni angalingani nabaxube ngalolu hlobo oluvezwa ngabahlanganyeli.

Lapha ngezansi futhi ngiveza imifanekiso eveza izinga lokungalingani kwabafundi ngokuvezwe ngabahlanganyeli iziYingi zozimbili, esaseMlazi nesasePhayindane.

ISibonakaliso soku-1: IsiYingi sasePhayindane



ISibonakaliso sesi-2: IsiYingi saseMlazi



Le mifanekiso yomibili engenhla, ikhombisa iziYingi zozimbili esaseMlazi nesasePhayindane ukuthi abafundi abaningi baxubile, bese kuthi amaphesenti amancane awabafundi abasiqala ngqa isiZulu eBangeni leshumi. Inkinga-ke ebhekene nothisha besiZulu ukuthi balufundisa kanjani ulimi lwesiZulu kubafundi abasemaqophelweni angalingani ngalolu hlobo.

Ucwaningo-ke luveze ukuthi abafundi besiZulu ulimi lwesiBili lunabafundi abasemaqophelweni angalingani ngendlela yokuthi abafundiseki kanye kanye emaklasini ukuze basizakale. Okunye, awaveli nhlobo amaqophelo obungoti abalulwe ngenhla nachazwe nguCanale (1983). Uhlobo lwabafundi besiZulu ulimi lwesiBili abatholakale ukuthi basezikoleni lubikwe ukuthi bafundiswa isiZulu ulimi lwesiBili emabangeni aphezulu ezemfundo kodwa abanye bayasiqala ngqa, abanye sebake basifunda isiZulu ulimi lwesiBili, abanye kade befunda isiZulu ulimi njengolimi lwaseKhaya. Kube sekuba khona abaqhamuka emazweni angaphandle kwaseNingizimu-Afrika, nabakhuluma ezinye izilimi ezicishe

zihlobane nesiZulu kodwa okungesona isiZulu kanye nabaphuma khona lapha ezweni laseNingizimu-Afrika kwezinye iziFundazwe. Le ngxubevange yamaqophela obungoti babafundi batholakala emakilasini esiZulu ulimi lwesiBili befundiswa ngesikhathi esisodwa, bethola umthamo wolimi ofanayo ngokoMNYango WezeMfundo, besemabangeni afanayo, futhi befundiswa nguthisha oyedwa ngesikhathi esisodwa. Kuyavela futhi ukuthi ayikho imizamo eyenziwa uMNYango ukuhlelela othisha nezikole ukuhlangabezana nalesi simo, bese lokho kuba ngumsebenzi wothisha bolimi lwesiZulu ukuthi bafundisa kanjani kulesi simo. Izifakaziso zabahlanganyeli ababili abacashunwe ngezansi ziveza ubunzima nezingqinamba othisha besiZulu abahlangabezana nakho ekufundiseni isiZulu ulimi lwesiBili ezikoleni ezicwaningiwe nemizamo abayenzayo yokuhlangabezana nakho. Babeka kanje:

Uthole sekukhona nesibafundisa noma sekuphume isikole. Kodwa akwenzeki njalo lokho ngoba uma sekuphume isikole, awukho umthetho wokuthi abahlale. Kodwa ave sibathola laba abasuke besalinde izimoto zokuhamba (Nksz. Nyanga).

Ngibuye ngibe nesikhathi sabo bodwa ngoba abanengi ngibafundisa sebebodwa, ama-*extra classes* kulaba abangasikhulumi isiZulu emakhaya, ukuze baqonde noma yini abathi abayiqondanga eklasini ngesikhathi ngifundisa. Ngiyakwazi ukwakha isikhathi sami ngibafundise sebebodwa ngoba vele ngifundisa isiZulu mina sodwa la esikoleni...Emakhaya futhi, ngoba siyaye sibe nama-*parents meetings*, mina angizigoqi nje izandla njengoba kwenza abanye abaqashwe njengami, mina [kuba] ithuba lami leli lokuthi ngikhulume nabazali ngolimi engilufundisayo kubona-ke. Anginendaba ukuthi bayeza yini ukuzongibuza imibuzo ngezingane zabo noma isiZulu lesi engisifundisayo. Kodwa mina ngiqonda ngqo kubona uma sengibonile ukuthi ubani uhamba namuphi umzali, ngihlale phansi nabo, ngibachazele ukuthi nabo ithuba labo leli lokuthi bafunde isiZulu. Ngoba phela nabo bayasidinga njengoba behlala la nje...Futhi lokho ave kungisebenzela ngoba sebeyazi ukuthi ngikhuluma nabo ngqo (Nksz. Nkuni).

Ngenhla uNksz. Nyanga uchaza isimo ababhekene naso sokuthi baze bafundise ngisho sekuphume isikole ukuzama ukwelekelela abafundi babo besiZulu. Okunye okuvelayo ukuthi uMNYango noma izikole azikuhlelele lokhu nokuholela ekutheni

kusizakale kuphela abafundi abazithola bengagoduki ngesikhathi ngenxa yokulinda izimoto zokuhamba emva kwesikole. Kanti uNksz. Nkuni naye ulekelelwa nangamasu akhe awasebenzisayo ukuzama ukuxoxisana nabazali babafundi uma kunemihlangano yabazali, nalapho ezama ukubachazela khona ukubaluleka kokufundwa kwesiZulu yizingane zabo.

Kuvelile engxoxweni yambi phambilini ukuthi abanye abafundi besiZulu ulimi lwesiBili baluqala ngqa ukulufunda kulama mabanga acwaningiwe. Izingqinamba ke ezivezwe ngabahlanganyeli ukuthi lolu hlobo lwabafundi abakwazi nhlobo ukukhuluma nokubhala imisindo yesiZulu. UNksz. Nyanga uveza ukuthi noma esebanike imisebenzi yasemakhaya ukuze babe nesikhathi esanele, kodwa lokho akusizi ngalutho ngoba noma beluthola usizo emakhaya, kodwa abakwazi ukufunda abakubhalile uma sekumele bafunde. Okunye futhi okugqamayo esifakazisweni sikaNksz. Nyanga nokuhambelana nesengike ngakhuluma ngakho phambilini endikimbeni yokuqala kulesi sahluko, akuveli ukuthi uthisha usebenzisa maphi amasu ukufundisa lolu hlobo lwabafundi amakhono elokukhuluma nelokubhala njengokuchaza kukaHadley (2001). Ngakolunye uhlangothi, uNkk. uLanga naye obika ngesimo esifanayo, uveza ukuthi sebeze bazicelela esikoleni sabo ukuthi bangabe besamukelwa laba bafundi abasiqala ngqa isiZulu ulimi lwesiBili esikoleni sakhe ukuze imizamo yabo abayenzayo okungenani ikwazi ukuqala nabafundi eBangeni lesi-8, kunokuthi babathole sebezoqala iBanga le-10 bese bexubana nabafundi abaqale isiZulu eBangeni lesi-8. Abanye bothisha babeka kanje:

Yah, angithi nje, imisebenzi yehlukene. Uma ubanika umsebenzi waseklasini ukuthi babhale, bancane abakwaziyo ukubhala. Abaningi hhayi, abakwazi nhlobo. Kuze kube ngcono uma ubanike imisebenzi yasekhaya, noma ngiye ngibe nalokho nje ukuthi basiziwe emakhaya. Lapho-ke ubona ngoba sewuthi umuntu akafunde into ayibhalile, lutho-ke, akasakwazi ukuyifunda into yakhe umuntu, kodwa ebhalwe kahle. Bese uyabona-ke lapho ukuthi akazibhalelalinga umsebenzi umuntu kodwa ubhalelwe Uyabona nje le nto yokuxuba abafundi eklasini elilodwa yona iyasibangela inkinga ngoba, yazi uthola laba abakwaziyo ukukhuluma

isiZulu nokusibhala sebedlala-ke manje ngoba ulokhu utotobisa nalaba abanye (Nksz. Nyanga).

Iningi labo nje basuke besiqala ngqa isiZulu la kithini. Asinabo thina laba engiye ngizwe ngabo kozakwethu kwi-*District* ukuthi basuke sebeke basifunda isiZulu ulimi lwesiThathu ema-*primary*. Cha thina asinabo nhlobo. Bonke nje basuke besiqala ngqa isiZulu ngathi. Yazi sesize sacela ukuthi basisize ngokuthi bangabathathi abasha ku-*Grade* 10 ukuze sazi ukuthi bonke emaklasini bayefana nje. Futhi nokuthi sesinendlela yethu yokwenza kangcono uma sibaqala bonke ngokufanayo ka-*Grade* 8. Ngaleyo ndlela ave kuba lula uma bonke befana...yazi uma uzofundisa kumele nje uzilungiselele nje ukuthi uzophuma endleleni kancane. Ngifuna ukuthi isikhathi esiningi ugcina sewulungisa ezinye izinkinga bese lokho kuphazamisa isifundo sosuku. Yazi ngikutshale, uke uzithole sewufundisa umuntu ukubhala imisindo yesiZulu kodwa isifundo obuzosifundisa sibe kade simayelana nenye into. Noma uzithole sewufundisa umuntu amagama okuyiwonawona ngoba ubona phela manje ukuthi hhabe, nansi imihlola bo, yini le abakukhulumela yona. Uyothi ubona, hhabe sesiyaphela isikhathi umsebenzi wosuku ngeke uphele phela (Nkk. Langa).

Okunye okuvelayo futhi ocwaningweni ukuthi kunohlobo lwabafundi besiZulu ulimi lwesiBili ababikwe ngabahlanganyeli ukuthi kade besifunda isiZulu ulimi lwesiThathu, nokwehlukile kunesiZulu ulimi lwesiBili. Okugqamayo ukuthi uMNYango awukuhlelele ukuxhumana kwezindlela zokufundisa ulimi lwesiZulu ezikoleni ngoba kulula ukuthi umfundi asuke emabangeni aphantsi emfundo efundiswa isiZulu esikwelinye izinga, bese kuthi uma esesemabangeni aphezulu kushintshe uhlobo lwesiZulu kube ngesisezingeni eliphakeme kunezinga aqale ngalo emabangeni aphantsi. Izifakaziso zabahlanganyeli abathathu ezibhalwe ngezansi ziyakuveza lokhu kuba khona kwabafundi aseke basifunda isiZulu kodwa besifunda ezingeni eliphansi kunaleli okufundiswa ngalo emabangeni aphezulu. Laba bahlanganyeli babeka kanje:

Iyona-ke nami inkinga noma umbuzo engizibuza wona ukuthi ngoba phela kulezi zikole ezingaphesheya ezimbili neziphakela lesi kakhulu bayasifunda kusukela eBangeni lokuqala. Yize-ke noma bebesenza ulimi lwesiThathu, hhayi ulimi lwesiBili njengoba sekumele thina sibaqhube ngaso nje la (Nkk. Malahle).

Inkinga ekhona ukuthi ema-*primary*, isiZulu sifundwa njengolimi lwesiThathu. Nami futhi ngangifunda sona leso siZulu. Okwangenza ukuthi uma sengifika e-*High School*, ngazibona sengiyisidomu esehlulwa isiZulu. Nabo-ke ngizothi sibahlula njengami. Uyabona ukuthi kade baqala ukufunda amagama ehlukeni esiZulu, kodwa manje abasakwazi ukubhala indaba enomqondo nokukhuluma inkulumo ehlangene nezwakalayo ngendlela thina esibafundisa ngayo. Yabona nje thina sasifundiswa imisindo, omama, obaba, namanye nje amagama, bese uthole ukuthi e-*High school*-ke sekumele sakhe imisho nendaba ende, asisakwazi. Nabo-ke laba banjalo-ke abakwazi ukubhala imisho bakhe indaba ephilelele nokukhuluma noma bakhe ingxoxo ephilelele enomqondo. Lana manje engifundisa khona, lawo magama sekumele manje akhe imisho. Siba nalezo zinkinga-ke nje kakhulu (Nksz. Mlotha).

Nayo-ke le nkinga yokuthi sekumele usebenzise ulimi lwesiNgisi kubo, lokhu engingakufuni-ke mina, kungcono ukuthi basuke besemaklasini ehlukeni, ngoba laba-ke manje abasikhulumayo isiZulu, sengiyabalahlale-ke manje kanti ngibagqugquzela ukuthi bakhulume ulimi lwabo. Kodwa mina-ke ngingathi nje, ngibe nenhlahlale ngenxa yesibalo esincane sabafundi abakhuluma isiZulu. Bangingi kakhulu abakhuluma isiNgisi vele, kodwa nabo baphuma ezinhlangeni ezahlukeni. La kukhona abelungu, amaNdiya, kanye namaKhaladi kakhulu. Into engiyithanda ngabo-ke, bayakuthakasela uma ubafundisa bese usebenzisa amashadi ngoba bakujwayele ukusebenza ngezandla. Bayazithengela futhi izichazamazwi futhi bayakwazi ukuzisebenzisa abaningi. Kodwa abakuthanda kakhulu uma ngingasafuni ukusebenzisa isiNgisi, ngisebenzisa izithombe kakhulu ukuze bazitholele incazelo yalokho engisuke ngikuqondile ngamagama esiZulu. Ngingathi nje, ukuxuba izinsiza kufundisa kunomthelela omuhle kakhulu (Nkk. Nkanyezi).

UNkk. Khwezi ocashunwe ngezansi, naye uchaza uhlobo lwabafundi abangakwazi ukukhuluma noma ukubhala isiZulu, nabawuhlobo olufanayo nengibachaze ngenhla. Kodwa noma esekhuluma ngamasu awasebenzisayo ukubehlukanisa ngamaqoqo, akuveli nakhona ukuthi ubafundisa kanjani amakhono akhuluma ngawo. Yena-ke ubeka kanje:

Uma isifundo kungesokubhala, mhlawumbe bezobhala ngokubaluleka kwemfundo noma igciwane lengculazi, ngiyaye ngibenze babhale incwadi eyodwa njenge-*Group* abazoyiyisa eMNYangweni lowo. Kodwa enye into eyinkinga, ave bengakwazi ukufingqa indaba. Abakwazi nhlobo ukukhipha amaphuzu abalulekile abazowasebenzisa ukufingqa indaba phela, njengomongo wendaba. Nemibuzo-ke abayiqondi. Abakwazi

ukuyiphendula, kanti futhi nabo abakwazi ukubuza. Noma ubona ukuthi badinga usizo, behlulwa nje ukwakha umbuzo (Nkk. Khwezi).

Ucwaningo futhi luphinde lwaveza ukuthi emaklasini esiZulu ulimi lwesiBili okufundisa kuwo abahlanganyeli abangothisha besiZulu, kuphinde kube khona abafundi abebekade befunda isiZulu emabangeni aphansi kodwa njengolimi lwaseKhaya. Nabo laba bafundi batholakala behlanganiswe nalaba abasiqala ngqa kanye nabakade befunda isiZulu ulimi lwesiThathu ezikoleni zabo zamabanga aphansi. Abahlanganyeli babeka kanje:

Bese kuba khona futhi abaqhamuka endaweni engamakhaya kha ekhona futhi eduze kwala. Kusemakhaya-ke lapho. Zona-ke lezo azinankinga nencane nolimi lwesiZulu. Iningi lazo izingane zothisha abangathandi izingane zabo zifunde emakhaya. Zifika ngezimoto zizofunda la ngoba kubona iyona ndawo eseduze eyidolobha kubona. Iningi labo nje baphuma koWaterloo, Phoenix, kodwa futhi abaningi baphuma eMhlathuze. But leyo indawo engingayibiza ngemijondolo nje. Lezi-ke engizishilo abazali bazo abangothisha, zona iningi lazo ziphuma koNdwendwe, and abathandi-ke vele izingane zabo zifunde emakhaya ngoba kubona indawo engcono le. Ngingasho nje ukuthi lezo futhi zingcono kakhulu. Labo abanankinga nesiZulu...lapha-ke izingane eziningi izingane zabantu abaMNYama, angithi nje zawo amaZulu. Kodwa inkinga, akuzona ezikwazi ukufunda nokubhala njengoba ufisa ukwazi nje. Bayasikhuluma nje kuphela, ngicabanga ukuthi njengoba sikhulunywa emakhaya la ziphuma khona (Nks. Mlotha).

Kodwa akubona bonke abafundi abasinika inkinga. Yabona laba abaphuma emakhaya okukhulunywa isiZulu esiqondile noma abawenzayo umsebenzi wabo, mina-ke ngivele ngibenze abaholi bamaqoqo ukuze basizane emaqoqweni abo. And lokho kuyangisebenzela kakhulu ngoba umthwalo wona uyehla emahlombe kakhulu (Nks. Nyanga).

UNks. Mlotha yena ocashunwe ngenhla ubika ukuthi laba bafundi abanankinga yokufunda isiZulu. Ngakolunye uhlangothi, ubuye abike futhi ukuthi noma besikhuluma isiZulu kodwa banenkinga yokusibhala. UNks. Nyanga naye uyavumelana noNks. Mlotha, ukuthi laba bafundi bayasazi isiZulu.

Kukhona futhi abafundi abaMNYama, kodwa abaphuma emazweni angaphandle kwaseNingizimu-Afrika kanye nabaphuma khona lapha eNingizimu-Afrika kodwa

abakhuluma ezinye izilimi zama-Afrika; njesisiSwahili, isiShona, isiXhosa, isiSuthu, nezinye. UNkk. Khwezi uveza ukuthi ngisho nohlobo lwabafundi abakhuluma izilimi ezisondelene nesiZulu, njengesixhosa, nabo banenkinga yokuthatha isiZulu ngenxa yokuthi isiXhosa sabo sigxilile olwazini lwabo. Ubeka kanje:

Bese kuthi laba abangamaXhosa nabo benza kahle. Inkinga iba khona uma sekubhalwa. Ukubhala kuyinkinga kakhulu ngoba isiXhosa asivumi ukuphuma kahle. Konke nje ukubhala nokukhuluma kwabo kunesiXhosa phakathi, *and* ave kunzinyana ukusikhipha kubona lesi isiXhosa. Bese kuba khona i-*group* nje exube izinhlango, labo-ke abavele bale ukubhala. Bavele bathi abakwazi. Okunye okuyinkinga ekuxubaneni kwala ma-*group* ukuthi amaklasi makhulu, *and* lokho kwenza kube nzima ukubasiza bonke. Yazi uyaye uthi noma ngabe uyafisa ukusiza uvele ungabe usazi ukuthi uzosiza baphi uyeke baphi ngoba bonke badinga usizo lwakho olungefani (Nkk. Khwezi).

Lokhu kusho ukuthi othisha abaqeqeshekile kahle ngamasu okufundisa uhlobo lwabafundi asebenawo umthamo wolimi lwabo noluhlobone nolimi lwesiZulu. UNkk. Malahle yena uveza izingqinamba ababhekana nazo nabafundi abakhuluma ezinye izilimi zase-Afrika nezihlobene nesiZulu nezinomthelela ekufundisekeni kwesiZulu ngenxa yokuthi nabazali emakhaya sebekhuluma ulimi okungathi isiZulu bese besibiza ngesiZulu ezinganeni zabo. Ubeka kanje:

Angisho-ke laba abaphuma kwamanye amazwe, cha bona bahlukile bandla. Basenakho ukuhlonipha. Inkinga nje esibhekana nayo yiyo le yomthelela wezilimi zabo kanye nesiZulu esikhulunywa abazali babo, osekuphenduke kwangathi isona sona okumele nabo basikhulume manje noma basibhale (UNkk. Malahle).

Lesi simo kanye nesolimi lwesiXhosa engikhuluma ngaso ngenhla, bekungaba nomthelela omuhle ekufundiseni isiZulu ulimi lwesiBili ukuba othisha besiZulu baqeqeshekile ukufundisa isiZulu ulimi lwesiBili, nokuyiphuzu engikhuluma ngalo esahlukweni esilandelayo ngokukheseka kwesiZulu, ngokungaqeqesheki kothisha besiZulu ukufundisa ulimi lwesiBili. UNksz. Nyanga yena uveza esinye isimo engisichaza njengesiholela ekutheni ulimi lwesiZulu lufaniswe nezinye izilimi

zama-Afrika ngenxa yokuxutshwa kwabafundi abakhuluma ezinye izilimi zase-Afrika nabangamaZulu, nabacabanga ukuthi izilimi zabo nesiZulu kuyefana. Yena-ke ubeka kanje:

Yazi manje [abafundi] abakwazi ukubhala indaba ende enomqondo, kodwa bona bayasikhuluma kahle isiZulu, ngoba vele ukukhuluma ngingathi nje kulula kunokubhala kubona. Ngoba uma bekhuluma bayaxuba nje isiZulu sangempela nalesi abazakhela sona kubangani babo noma abasithatha la behlala khona, and banenkani ngoba baze bakutshele bona ukuthi akushiwo kanjalo kodwa kushiwo ngendlela yabo...yazi enye into, baxuba isiZulu nalezi zilimi zabo. Okunye okudidayo, amanye amagama ayefana kodwa awabhalwa ngokufana. Manje bona bavele bacabange ukuthi bakhuluma isiZulu *and* noma ubatshela ngoba uyezwa noma ubone igama umuntu eselibhalile ukuthi linokufana nelesiZulu ukuthi ucabanga ukuthi kuyefana. *And* kunzima ukukhipha le nto ngoba kuvele kuzwakale sengathi nawe uyababhedisa ngoba bayalazi leli gama. Umuntu avele ayibhale ngenkani noma ayisho ngenkani into yakhe, uze ubone ukuthi phela manje kuzophela isikhathi ulokhu uphikisana nomuntu ngoba inkinga ukuthi bonke abanye abafundi eklasini bayayizwa le nto ayishoyo ngoba bonke sebeyijwayele. Yazi futhi uze uzwe laba obaziyo ukuthi bangamaZulu ukuthi nabo sebesebenzisa la amagama okungewona awesiZulu (Nksz. Nyanga).

Ekugcineni, uma ngibuka izinsizakusebenza okuyizincwadi zokufundisa isiZulu ulimi lwesiBili, kanye naso isiTatimende soHlelo lweziFundo lukaZwelonke, akuveli ukulungisela ukufundisa uhlobo lwabafundi abasemaqophelweni ahlukene, njengoba ucwaningo lukuveza. Okusho ukuthi, bonke laba bafundi abasemaqophelweni angalingani olimi lwesiZulu bafundiswa ulimi olufanayo nguthisha oyedwa, bafunde futhi ezingeni elilinganayo, bese futhi kulindeleke imiphumela efanayo. Umbuzo-ke ovelayo ukuthi uMNYango WezeMfundo usichaza kanjani lesi simo sokufundiswa kwesiZulu ulimi lwesiBili ezikoleni zaseNingizimu-Afrika yonkana.

5.4 IQOQA LESAHLUKO

Lesi sahluko besethula ingxenye yokuqala yokutholakele futhi sihlaziya imininingo etholakale ocwaningweni, nokuhambisana nezifakaziso. Okutholakele

ocwaningweni kuveze izigaba ezimbili; okokuqala umqondo othisha besiZulu ulimi lwesiBili abanawo ngokufundiswa kwesiZulu kanye nokuxegayo ekusifundiseni. Okwesibili, kuphinde kwavela futhi ukuthi abafundi besiZulu ulimi lwesiBili basemaqophelweni angalingani okufunda isiZulu, nokuvele njengezingqinamba othisha besiZulu ababhekene nazo emaklasini.

ISAPHLUKO SESITHUPHA

IZIMOMQONDO ZOTHISHA NGESIZULU KANYE NOLIMI NAMANDLA NOBULUQOBO BOKUZAKHA

6.1 ISINGENISO

Lesi sahluko-ke sethula ingxenye yesibili yezindikimba ezitholakale ocwaningweni. Izindikimba zesibili ezimbili zifakwe ethebuleni le-14 elingezansi. Ingxoxo elandelayo mayelana nezindikimba ihambisana nezifakaziso ezicashunwe eminingweni engikhulume ngayo esingenisweni sesahluko sesihlanu. Ingxoxo ngezindikimba izikiswe emibhalweni engixoxe kabanzi ngayo esahlukweni sesibili.

IThebula le- 14: Izindikimba Zesibili Zokutholakele

	Indikimba	Indikimba encikile
1.	Izimomqondo zothisha besiZulu nezozakwabo bezinye izifundo	Izimomqondo zothisha ezigomothelayo Izimomqondo zothisha ezikhesayo
2.	Ulimi namandla: Ikhethele labafundi ngokolububobo bokuzakha	

Njengoba ngibonisa ethebuleni lesi-14 elingenhla, indikimba yokuqala ikhuluma ngezimomqondo zothisha ezikoleni ezifundisa isiZulu ulimi lwesiBili. Bese kuthi

indikimba yesibili yona ikhuluma ngolimi namandla, ikakhulukazi ubuluqobo babafundi bokuzakha.

6.2 IZIMOMQONDO ZOTHISHA BESIZULU NOZAKWABO BEZINYE IZIFUNDO

Ucwaningo luveze ukuthi izimomqondo zothisha besiZulu ziyagomothelana nolimi lwesiZulu nokulufundisa, kanye nokuthuthukisa ulimi lwesiZulu. Kanti-ke izimomqondo zozakwabo abafundisa ezinye izifundo zikhesa isiZulu bese zibeya nothisha besiZulu.

6.2.1 Izimomqondo zothisha ezigomothelayo

UPerloff (2010) uma echaza isimomqondo somuntu uqakulisa athi yisimo esithile esakheka emqondweni bese umuntu lowo eyasiveza ngokusiphila. Uma umuntu esesiphila, abantu abasondelene naye loyo muntu ophila naleso simo esithile babe sebeba ngabemukeli besimomqondo sakhe. Uphinde aqhube athi umuntu nomuntu uyazifundisa isimomqondo sakhe ethathela kukadekubona wakhe (ibid, 2010). Njengoba ngike ngakubalula esahlukweni sesibili, uReeves (2006) ocwaningweni lwakhe lapho ehlola izimomqondo zothisha abafundisa isiNgisi ulimi lwesiBili ezikoleni zamabanga aphezulu zaseMelika, wathola ukuthi baveza izimomqondo ezahlukene emsebenzini wabo wokufundisa uhlobo lwabafundi abafunda isiNgisi ulimi lwesiBili. Ngalokho, uVan der Walt nabanye (2009) baqakulisa ngokuthi uthisha uma ewuthanda umsebenzi wakhe, uba nesimomqondo esiholela ekutheni akwazi ukumelana nezimo nezimfuno zomsebenzi wokufundisa isifundo sakhe, futhi uhlala njalo ekulangazelela ukuwenza. Okusho ukuthi, ukuze uthisha wolimi athande noma angawuthandi umsebenzi wakhe kuya ngesimomqondo sakhe. Ngaleyo ndlela eqeqebaneni labantu umuntu ngamunye angaba nesimomqondo sakhe mayelana nokunto okufanayo. Kulolu cwaningo kuyavela ukuthi

izimomqondo zothisha abangabahlanganyeli ziyehlukahluke uthisha ngamunye ngenxa yokuthi zakheka zihlobane nekakade kanye nokadekubona walowo nalowo thisha.

Kulolu cwaningo kuvelile ukuthi izimomqondo zothisha besiZulu ziyagomothelana nesiZulu nokufundiswa kwaso. Izifakaziso ezintathu ezicashunwe ngezansi, esikaMnu. Ntuthu, uNkk. Nkanyezi, kanye noNksz. Mlotha ziyakukhombisa lokhu kuthanda ulimi lwesiZulu kothisha besiZulu kanye nokufundiswa kwalo. Babeka kanje:

Ngajabula ukuthintwa umuntu ofana nawe futhi ofisa sixoxe naye izinto eziphathelele nomsebenzi engiwuthandayo kakhulu ukufundisa isiZulu kulesi sikole engifundisa kusona... Kwase kuthi uma kuthiwa sekuvuleleka amathuba kulezi zikole esizibiza ngama-*ex Model C schools* ukuthi sizofundisa isiZulu, ngase ngithi nami angilithathe leli thuba ngizolekelela ukuzothuthukisa ulimi lwethu lwesiZulu (Mnu. Ntuthu).

Futhi ave ngijabulile nje ukuthi uphinde ucele ukubuya sizoxoxa ngesifundo engisithanda kangaka kodwa futhi okunganginiki ukuthula okwenzekayo indlela esifundwa ngayo ngabafundi bethu... Ngizothi nje mina futhi ngasithanda isiZulu ngoba kwavele kwaba isifundo engisiphasa kakhulu nasesikoleni ngoba ngingathi nje ngaba nenhlalhla yokufundiswa othisha abasaziyo nabasithandayo. Ngikhumbula nje noma sidlala mina ngangidlala nangezaga nezisho, kanti sengibona manje ukuthi indlela engangisifunda ngayo noma ngingekho esikoleni. Ngisifundile-ke futhi isiZulu futhi ngisiphasa kahle nje ngaze ngafika emazingeni aphakeme, eNyuvesi, nala ngakhetha sona futhi njengesinye sezifundo engameja ngazo. Ithuba lokusifundisa kulesi sikole, ngakubona kuyithuba lokufundisa abafundi bami ukuthi balwazise ulimi lwabo (Nkk. Nkanyezi).

Ngingathi nje imfundo yami noma i-*experience* yami inomthelela omkhulu indlela engifundisa ngayo nendlela engixhumana ngayo nayo nabafundi bami (Nksz. Mlotha).

Lapha kuyavela ukuthi othisha besiZulu bayakuthakasela ukusithuthukisa kanti futhi bazinikele ekufundiseni isiZulu ulimi lwesiBili kubafundi iningi labo elingewona amaZulu. Kuyacaca ukuthi othisha besiZulu banezimomqondo ezigomothelana nesiZulu ngenxa yokuthi isiZulu siwulimi lwabo lwaseKhaya kanti-ke baphinde basiqoka njengesinye sezifundo lapho sebefundela ubuthishela.

Ngamanye amazwi othisha laba basifundele ukusifundisa isiZulu, kanti njengoba sebewothisha besiZulu abasifundisayo sebenokadekubona wokusifundisa lokho okwenza bathuthuke kuso. Bayathanda-ke ukuthi isiZulu sabo basabelane nezinye izizwe ngoba abafundi abafunda isiZulu ulimi lwesiBili iningi labo aliwona amaZulu. Njengoba othisha besiZulu bewothisha abasithandayo isiZulu esiyisifundo sabo, lokhu kuyahambelana nokushiwo uVan der Walt nabanye (2009) ukuthi uthisha owuthandayo umsebenzi wakhe uhlala njalo ekulangazelela ukuwenza. Ulangazelelo-ke lokwenza umsebenzi aluvamile ukuthi lufenyiswe yizimo ezingezinhle. Nakuba izimo ezikoleni zingaluhlinzekeli ngendlela efanele ulimi lwesiZulu njengezinye izifundo, kodwa kuyavela ukuthi othisha besiZulu abadikibaliswa yilezo zimo. Izimo ezakhe ukuthi izimomqondo zothisha besiZulu zigomothelane nesiZulu ukuthi isiZulu siwulimi lwabo lwaseKhaya okuwulimi oluxhumene nosikompilo lwabo. UJiang (2000) emqakulisweni wakhe lapho ekhuluma ngobudlelwane obukhona phakathi kolimi nosikompilo, uqakulisa athi ulimi nosikompilo lwabantu kuhlangele ngendlela yokuthi akuphili okunye ngaphandle kokunye. Lokhu futhi kusho ukuthi ulimi nosikompilo kuphothene futhi kuyingxenye yobuluqobo bomuntu. Kodwa okuphinde kwenze uthando lwedlulela lwesiZulu kothisha bese ukuthi babe sebesifunda njengesifundo benzela ukusifundisa njengothisha, manje sebenokadekubona futhi wokusifundisa isiZulu. Lokho kwabe sekugxilisa uthando lwabo lwesiZulu, okwenza futhi ukuthi noma sebefundisa ngaphansi kwezimo ezingasihlinzekeli ngokwanele isiZulu njengesifundo, kodwa lokho akubadikibalisi othisha baso ngenxa yokuthi bagomothelane nesiZulu nokufundiswa kwaso.

Mayelana nokungahlinzekwa kwesiZulu ngokwanele othisha bakeka kanje:

Okunye engingakusho, asinazo izincwadi eziqondene ngqo nalaba bafundi ukufunda ulimi ngendlela. Ukuba banazo izincwadi zokufunda ngabe abanankinga nje, futhi ngabe kulula nokufunda ukubhala ngoba banayo imibhalo ababukela kuyona ukuthi kubhalwa kanjani (Nkk. Langa).

Uthando othisha besiZulu abanalo ngolimi lwabo abalufundisayo luze luholele ekutheni babe nomndlandla wokuzitholela izindlela namathuba okuzithuthukisa kulolu limi ukuze babe nolwazi olusha. Enye yezindlela zokuzithuthukisa othisha besiZulu abayisebenzisayo, ukuzakhela amathuba okuxhumana ngokwenzeka emiphakathini mayelana nolimi namasiko, njengoba kubeka uMnu. Ntuthu kanje:

Banengi abantu engilandela emisebenzini yabo mina ukuzithuthukisa ukuqonda isiZulu bese futhi lokho ngikusebenzise uma sengifundisa la kubafundi bami... ngiyaluthanda futhi kakhulu uKhozi, ngize ngitshele lezi zingane ukuthi akobe zilalele uKhozi njalo uma zingena la zifake lezi zinto zazo ezindlebeni. Ngiluthanda kakhulu uhlelo lukaKhathide Ngobe noNgizwe. Imicimbi-ke yonke le yesintu, angiphuthi mina kuyona, impucuzeko, ngiyaxolisa nje ukuthi ngifisa nokuthi bese ngithole ama-*VIP tickets* okuya emkhosini womhlanga (Mnu Ntuthu).

OMasgoret noGardner (2003) baqakulisa ngokuthi uthisha onogqozi lomsebenzi wakhe wenza imizamo yokuthi isifundo sakhe sifundiseke futhi sifundeke. Baphinde bathi futhi uthisha akabayekeleli abafundi bakhe, uhamba nabo indlela yabo yonke baze bafinyelele esiphethweni somsebenzi ababhekene nawo ngaleso sikhathi (ibid, 2003). Kulolu cwaningo kuyavela ukuthi othisha besiZulu bayazinikela nangesikhathi sabo ukusiza umfundi ngayedwana kulabo bafundi abasuke besilele ngemuva kwabanye eklasini. Othisha abanye babeka kanjena:

Kodwa-ke mina ngiye ngizame ukuthi ngize ngisebenzise isikhathi sami, mhlawumbe ngama-break, uma kukhona [umfundi] engimbonayo ukuthi unenkinga kakhulu, ngithi akasale eklasini ngimsize eseyedwa (Nksz. Mlotha).

OMasgoret noGardner (2003) baqhuba futhi bathi, uthisha onesimomqondo esigomothelayo esifundweni sakhe, akagcini nje ngokujabulela imiphumela emihle, kodwa wenza imizamo yokulungisa nalapho kungahambanga kahle khona esebenzisa noma ngabe yini akwazi ukuyenza ngaleso sikhathi (ibid, 2003). OSutherland noTEACHER (2004) uma bebuka izimomqondo zothisha abafundisa isiNgisi ulimi lwesiBili, nabo bayavumelana noMasgoret noGardner (ibid, 2003) ukuthi uhlelo lokufundisa abafundi abaxubile isifundo esisha nangendlela entsha

kuncike kwizimomqondo zalabo abasuke besebenza ngokusondelana nabafundi. Kulolu cwaningo lokhu kukhonjiswa izimvo zothisha ababili, ababeka kanje:

Uma uwuthanda umsebenzi wakho, awukwazi ukungazami imizamo yokuphumelela. IsiZulu size sisho sithi, la kukhona uthando khona, nendlela ikhona...Njengothisha onothando lomsebenzi wakhe kumele wehlele ngezansi bese uzama ukuqonda isimo, usebenzise-ke izindlela zokuncenga [abafundi], kwesinye isikhathi uma usuncenga kanjalo, uze uthole nokuthi yini eyenza ukuthi umfundi enqabe nje ukwenza umsebenzi, bese uyacabanga-ke ukuthi uzokwenzenjani...Kodwa uma uzinika isikhathi, mina nje angikaze ngigcine ngingaphumanga necebo, noma kungithatha isikhathi eside kwesinye isikhathi. Kodwa ukuqala akufani nesiphetho (Nkk. Langa).

Eeeh, kukhona lo [umfundi] ophuma eNamibia esengake ngahlala naye phansi ngambuza ukuthi usifunda kanjani isiZulu. Ngangifuna nje ukuqonda nje mina ngokwami ukuthi kazi benzenjani. Wathi yena usasikhuluma isiShona ekhaya. Uma efunda isiZulu-ke usebenzisa isiShona sakhe lesi asikhuluma ekhaya. [U]yazi uthi uqale acabange ngesiShona, bese ethatha ekuyisa esiNgisini, kuyimanxa ekuletha esiZulwini. Bese kuyimanxa eyizwa-ke into engiyishoyo noma ayishoyo yena noma ayibhalayo ngesiZulu...ngabona ukuthi mhlawumbe bonke laba abanjengaye benza kanjalo...kwase kuba lula-ke ukubaqonda nokubanika isikhathi nje ukuze benze lomjikelezo wabo (Nks. Nkuni).

Lezi zifakaziso ezingenhla zikhombisa ukuthi labo thisha bayawuthanda umsebenzi wabo, futhi bakukhathalele ukukhulisa ulimi lwesiZulu kubafundi babo, ngoba baze bafune izindlela zokuqonda ukuthi ngayedwa umfundi ufunda kanjani. UNks. Nkuni futhi uveza ukuthi othisha abafundisi nje kuphela kodwa bayahlaziya ukufunda kwabafundi abehlukene ukuze bafunde kukadekubona wabo abafundi ukuthi basifunda kanjani isiZulu. Amanye amasu othisha abawasebenzisayo ukuzithuthukisa ukuxhumana basizane bona bodwa bewothisha besiZulu futhi bahlanganyele emaKomidini eziYingi aphaathelene nalolu limi. Uthando othisha besiZulu abanalo ngolimi lwabo abalufundisayo, isiZulu, lubanikeza umndlandla wokuzitholela izindlela namathuba okuzithuthukisa kulolu limi ukuze futhi babe nolwazi olusha. UNkk. Langa yena uveza ukuthi akawenzi yedwa umsebenzi wokufundisa isiZulu, nezingqinamba ahlangebazana nazo uzibikela ozakwabo ukuba basizane nokuthi ukufundisa kwakhe ngempumelelo

kuncike nasolwazini aluncela kwabanye ozakwabo afundisa nabo isiZulu ulimi lwesiBili. Abanye othisha babeka kanje:

Futhi nami nje ngingomunye wamalungu eKomidi lethu...Siyahlangana nje sisho konke, futhi basilalele nabaPhathi, kubhalwe phansi okumele kulungiswe. Bese kuthi kuma-*Clusters*, size sehlukaniswe ama-group ukuze sisizane sodwa (Nkk. Langa).

Yazi kwesinye isikhathi size sihlale noma sekuphume isikole, uthole ukuthi ngoba angingedwa siyaxoxa ngelezi zinto ezenzekayo (Nksz. Nkanyezi).

Nakuba othisha besiZulu bebhakene nezingqinamba zokungabhekelelwa kanye nokunganakwa uMnyango WezeMfundo ukuthi bakuqeqeshelwe yini kona ukufundisa isiZulu ulimi lwesiBili, banentshisekelo yokwenza ubulungiswa emsebenzini wabo wokufundisa isiZulu. UMnu. Mafu naye uveza izimo abafundisa ngaphansi kwazo kanye nomndlandla anawo wokufunda njengothisha oqeqeshelwe ukufundisa, kodwa hhayi ukufundisa isiZulu. Ubeka kanje:

Yebo ngingakutshela nje ngaleso simo. Kona akubanga lula njengoba ngangicabanga, kodwa ngoba ngangiwothathile umsebenzi, kwaba kimina ukuthi ngiyazifundisa izindlela zokufundisa ulimi, nokwelekelelwa-ke ozakwethu abanye la esikoleni njengoba sibaningana nje impela. Kwaba nalokho nje ukuthi umuntu ngeke asebenze yedwa. Futhi-ke okunye, angingedwa-ke onaleyo nkinga [yesiZulu esingeyonkulusifundo] la kithina. Nalokho-ke kwenza ukwethuka kwami kungabi into enkulu ngoba babesithembise ukuthi bazosifundisa ndawonye kanye nabo laba osiZulu sabo siyinkulusifundo kodwa abasifundele ukusifundisa njengolimi lwaseKhaya, ngoba akekho nakubona osifunde [ulimi lwesiBili] njengoba sisifundisa nje (Mnu. Mafu).

OWalker, noShafer kanye no-Iiams (2004) bona baqakulisa ngokuthi othisha abanezimomqondo ezigomothelayo baqamba amasu noma izindlela zokusiza umfundi oyedwa noma ababili ngesikhathi bese bezizwa bewenza umsebenzi wabo ngokwenza umehluko noma ngabe omunye ubengakubuka kungumsebenzi omncane abakwenzile. Izifakaziso ezimbili esicashunwe ngezansi nazo zisakhomba isimomqondo esigomothelayo futhi zibonisa imizamo yothisha. Othisha babeka kanje:

Ngiyabahlukanisa [abafundi], ngokuthola ukuthi, eeeh, ngoba uthola ukuthi kukhona [umfundi] ongakwazi ukubhala kwasanhlobo. Kukhona ongakwazi ukufunda kwasanhlobo (Mnu Ntuthu).

Ngibuye ngibe nesikhathi sabo bodwa ngoba ababani, ngibafundise sebebodwa, ama-*extra classes* kulaba abangasikhulumi isiZulu emakhaya, ukuze baqonde noma yini abathi abayiqondanga eklasini ngesikhathi ngifundisa. Ngiyakwazi ukwakha isikhathi sami ngibafundise sebebodwa ngoba vele ngifundisa isiZulu mina sodwa la esikoleni (Nksz. Nkuni).

Lapha kuyavela ukuthi uNksz. Nkuni uze asebenzise isikhathi sakhe ukusiza abafundi, kanti uMnu. Ntuthu naye uze abahlukanise abafundi ukuze abasize ngokwezidingo zabo. Lokhu kukhomba ukuthi abafundi besiZulu basemaqophelweni angalingani obungoti bolimi. Ngikhulume ngalokhu kabanzi kuso esahlukweni esandulela lesi.

Lokhu kwenza kothisha besiZulu ulimi lwesiBili ukukhombisa uthando lwesifundo sabo isiZulu noma ngabe babhekene naziphi izingqinamba emsebenzini wabo, kukhombisa ngokusobala ukuthi sebezakhele isimomqondo esigomothelana nesiZulu nangomsebenzi wabo wokufundisa. Kuyavela futhi ukuthi noma uMnyango ukhombisa ukungabahlinzeki, kodwa bona ngokwabo bayazenzela amathuba okubhekana nezinkinga abanazo nokuzithuthukisa emsebenzini wabo wokufundisa isiZulu ulimi lwesiBili.

6.2.2 Izimomqondo zothisha ezikhesayo

Ucwaningo luveza ukuthi othisha bezinye izifundo ezikoleni ezifundisa isiZulu ulimi lwesiBili bayasikhesa isiZulu njengesinye sezifundo bese beyabeya nothisha besiZulu. Lokhu kuvela endleleni othisha besiZulu ababukwa ngayo ngozakwabo, ababizwa ngayo ngabafundi nababukelwa phansi ngayo ngabazali. Buka ithebula lesi-15 ngezansi:

IThebula le-15: Ukweyiya kothisha besiZulu ngothisha bezinye izifundo, abafundi kanye nabazali

Ukulandisa kothisha besiZulu ngabo	Ukulandisa ngezenzo zabafundi	Izinkulwana nezenzo zabazali
<p>-Uma uwuthisha wesizulu nawe qobo ubukelwe phansi ngozakwenu sengathi wena awufundile ngokwanele kunabanye othisha.</p> <p>- Thina ungathi asibona othisha bangempela.</p>	<p>- Sibizwa [ngabafundi] ngokuthi, <i>Zulu Mam</i>.</p> <p>-Thina nje sibizwa [ngabafundi] ngo<i>Mam</i> besiZulu.</p>	<p>-Usengaze afeyile isizulu pho!</p> <p>-Uyazi ukuthi abekho abazali abeza kimi [uma sisemhlanganweni].</p>

Ukukhesa isizulu kungavezwa izibonakalo ezahlukene, okungaba ubukhephukhephu bamandla kanye nokuvezwa kwaso isizulu ezikoleni. U-Atkinson (2014) uma ebuka imikhuba ezikhungweni zemfundo kanye nendlela elungileyo yezinqubo zezikole njengezikhungo, uqakulisa ngokuthi izikole zingabameli ababekwe ukwedlulisa amasiko. Lo mqakuliswano ufakazela umqakuliswano kaBernstein (1971) lapho ebuka ukufunda nokufundisa okungabonakali okwenzeka ezikhungweni zezemfundo. Uqhuba athi lokhu kungabonakali kokufunda nokufundisa kwenzeka uma umuntu omkhulu noma onamandla enamandla okuhlelela omncane inzikandaweni yokusebenza noma yokufunda bese kuthi lo ongenamandla asebenze ngaphansi kwenzikandaweni asehlelelwe yona yilowo onamandla kunaye (ibid 1971). Lobu bukhephukhephu-

ke bamandla bubonakala kahle ezikoleni ezifundisa isiZulu ulimi lwesiBili lapho khona buholela ekukhesekeni kwesiZulu kwenziwa uMNYango WezeMfundo luqobo lwawo. Othisha babika ngokunganakwa ukuthi isiZulu sifundiswa kanjani emaklasini, kodwa okuvelayo ukuthi uMNYango ugqugquzela ukuba abafundi baphase kuze kuthiwe abadudulwe uma bengaphasi. Othisha babika futhi ngezinsizakusebenza ezingenele zesiZulu, bese kuholela ekutheni bachithe isikhathi sokufundisa ulimi bezenzela bona izinsizakusebenza. Othisha babeka kanje:

Kodwa njengoba bese ngike ngasho ukuthi noMNYango unazo ezawo izimfuno. Bona inkinga yabo ukuthi bafuna ukuthi abafundi baphase. Abanendaba ukuthi bayayazi yini le nto abayifundiswayo. Abanendaba nemiphumela yokwenza kwabo [abafundi]. Mina-ke ngijabula kakhulu uma ngibona imiphumela yokusebenza kwabo, hhayi ukuphasa nje...Enye inkinga esibhekene nayo ukuthi ezinye zezinto esizisebenzisayo ukubagqugquzela ukufunda nazo ave sezibhekisiswa. Yonke nje into [yokufundisa] manje isiyicala ngokoMNYango, bese lokho kwenze kube nzima noma ngabe kuthiwa uyafuna ukuzama ukukhetha izinsizakusebenza ozibonayo ukuthi zingabasiza ukufunda ulimi. Kodwa ngiyazama noma kunjalo (Nksz. Mlotha).

Kodwa inkinga esinayo nje ukushoda kwezincwadi...Mina ngicabanga ukuthi sidinga izincwadi. Ngisho ngoba uma ngicabanga isikhathi esisimoshayo sikhanda imisebenzi yabafundi, sidla isikhathi sokufundisa... KuFAL, mina ngicabanga ukuthi sidinga izincwadi (Nksz. Nkuni).

Okunye engingakusho, asinazo izincwadi eziqondene ngqo nalaba bafundi ukufunda ulimi ngendlela. Ukuba banazo izincwadi zokufunda ngabe kulula nokufunda nokubhala ngoba ngabe abanankinga nje, futhi ngabe kulula nokufunda ukubhala ngoba banayo imibhalo ababukela kuyona ukuthi kubhalwa kanjani (Nkk. Langa).

Okunye okuvelayo ukuthi uMNYango uyasikhesa isiZulu ukuthi akunandaba ukuthi umfundi usiqala kuliphi ibanga, inqobo nje uma esekulelo banga okumele angene kulona kuleso sikole azoqala kusona, akubhekwa ukuthi unesiZulu saliphi ibanga noma khona unaso yini kwakona kusukela emabangeni aphantsi. UMNYango futhi uyabavumela ukuthi baqale isiZulu emabangeni aphezulu emfundo yabo, okukhomba khona futhi ukukhesa isiZulu ngokukhombisa ukungabi nendaba

nanokuthi isiZulu siqalwa kuphi nemfundo eyisisekelo. Abanye abahlanganyeli babeka kanje:

Ngingacela ukuthi uMNYango WezeMfundo welekelele ukuthi ukufundiswa kwesiZulu kuqalwe emabangeni aphansi, luqale luthuthukiswe khona [ulimi], ukuze kuzoba lula nala uma [abafundi] sebefika kithina. Inkinga esibhekene nayo ukuthi bafika la kithina ema-*High School* bengenaso isisekelo bese kulindeleka ukuthi thina sibafundise kodwa bebe sebekula mabanga esibafundisa kuwona. NgesiZulu kunesho esithi, umthente ugotshwa usemanzi...hhayi le nto esiyenzayo ukuthi sithi sisemabangeni aphezulu kodwa siqale phansi ukufundisa ulimi, kakhulukazi ukubhala nakho ukukhuluma, into okumele ngabe bayifunde le emabangeni aphansi (Mnu. Ntuthu).

Weeh, iningi labo nje basuke besiqala ngqa isiZulu la kithina. Asinabo thina laba engiye ngizwe ngabo kozakwethu kwi-*District* ukuthi basuke sebeke basifunda ulimi lwesiBili ema-*primary*. Cha thina asinabo nhlobo. Bonke nje basuke besiqala ngqa isiZulu ngathi (Nkk. Langa).

Othisha besiZulu abanele ezikoleni ezifundisa isiZulu bese lokho kuholela sekutheni kuhlangukane abafundi abasemazingeni angalingani okufunda ulimi. Othisha babeka kanje:

Okunye, ngicabanga ukuthi abafundi kumele bahlukaniswe ngokwezidingo namazinga abo ukuze ukufunda kwabo kuqondaniswe nalokho abanakho noma abakudingayo. Ngoba kwesinye isikhathi sichitha isikhathi nje yingoba bahlangukane *and* sibafundisa into efanayo bese laba abadonsa kanzima beza kanzima noma okulula kubona sibadonsele emuva (Nksz. Mlotha)

Thina la sinabafundi abaxubile, ngisho bona kanye abakhuluma sona isiZulu emakhaya kanye nabakhuluma isiNgisi. Kukhona futhi nabakhuluma izilimi ezinye zase-Afrika, abaphuma emazweni angaphandle, kodwa ase-Afrika (Nkk. Langa).

Abafundi abahlukaniswe ngempela. Bangalindeli imiphumela efanayo kubafundi abangefani ngoba inkinga nje leyo esibhekene nayo. Yize noma umuntu afunda isiZulu ulimi lwaseKhaya, kodwa akulukhuni nhlobo ukufundisa isiZulu ulimi lwesiBili. Kodwa inkinga ukuthi sinabafundi eklasini elilodwa engingakwazi mina ukubachaza ngoba akubona bonke abadinga isiZulu ulimi lwesiBili. Abanye badinga senziwe [isiZulu] ulimi lwesiBili noma lwesiThathu, lokhu engicabanga ukuthi yilapho-ke

befundiswa ukubhala namagama baze bafinyelele ezingeni elifanayo nabanye (Nksz. Nyanga).

Okunye, kuyavela ukuthi othisha abaqeqeshekile kahle ngokwanele ukufundisa isiZulu ulimi lwesiBili. UNkk. Langa ubeka uvo lwakhe ngezimo ababhekene nazo nathi futhi bangekwazi ukubhekana nazo noma bangazama kangakanani. Lokhu kukhomba ukuthi othisha besiZulu ulimi lwesiBili bayazisiza bona ngokwabo nala kumele ngabe balekelelwa khona uMNYango, njengoba kwenziwa kwezinye izifundo uMNYango ozibuka ngokukhombisa ukuzigomothela. Okunye okuvelayo, ukuthi uMNYango awukukhathaleli ukuthi othisha besiZulu ulimi lwesiBili abaqeqeshekile ngokwanele, inqobo nje uma besikhuluma isiZulu noma besifunde ulimi lwaseKhaya bangasifundisa. Izifakaziso ezintathu ezicashunwe ngezansi ziyakubonisa lokhu kukheseka kwesifundo isiZulu ulimi lwesiBili nguMNYango ngokuthi sifundiswe othisha abangaqeqeshekile. Othisha babeka kanje:

Njengoba sazi sonke ukuthi vele sasingafundiswa thina ukufundisa olunye uhlobo lwesiZulu. Sasilwenza nje emanyuvesi njengoba sasilwenza nje nasesikoleni sisafunda amabanga asema-*High School*...safunda kanjalo thina, isiZulu nje ulimi lwaseKhaya noma lweBele njengoba lunjalo... Yah kona akulula kakhulu. Sibhekene nje nezimo la kwesinye isikhathi esikwazi ukubhekana nazo khona, kodwa ezinye cha, siyehluleka, noma singazama kangakanani, kodwa kwenqaba sona isimo (Nkk. Langa).

Inkinga esibhekana nayo thina njengothisha abasebenzisa ulimi njengolimi lwaseKhaya noma ngithi nje thina esalufundela ukulufundisa njengolwaseKhaya kuphela, ukuthi zonke izinsuku kumele ube into ongeyona. Ngiqonde ukuthi ube sezicathulweni zabafundi bakho bolimi lwesiBili. Indlela engcono kodwa ukuthi wenze izinto zibe lula kubona, ngaleyo ndlela uyaphuma endleleni yakho oyijwayele (Nksz. Nkuni).

Imfundo yami ngingathi nje nginayo i-*experience* ngoba ngi-*qualified* ukufundisa isiZulu ngoba ngine-*STD*...Kodwa-ke imfundo yami ibi-*based* kakhulu ekufundisweni kolimi lwaseKhaya (Mnu. Ntuthu).

Lesi senzo soMNYango sokuthi othisha abafundisa isiZulu kube abangaqeqeshelwe ukusifundisa ulimi lwesiBili siholela ekutheni isiZulu sithathwe njengesifundo esingabalulekile ngothisha bezinye izifundo zona ezinakekelwe futhi ezigomethelwe uMNYango. Lokhu kukhesa isiZulu koMNYango kube

sekwedlulela ekutheni othisha bezinye izifundo basikhese nabo isiZulu. Lokho kuba nomthelela kubafundi, indlela abasithatha ngayo isiZulu. Abahlanganyeli babeka kanje:

Ezikoleni zethu nje, ikhona impela le nkinga yokuthi uma uwuthisha wesiZulu nawe qobo ubukelwe phansi ngozakwenu sengathi wena awufundile ngokwanele kunabanye othisha esikoleni esisodwa (Nkk. Nkanyezi).

Laba nje abasithatha kancane isiZulu, yazi abasibizi thina ngothisha, kodwa sibizwa ngokuthi, *Zulu Mam*, kodwa abanye abafundisa ezinye izifundo bona babizwa ngothisha. Singothisha kuma-*Africans* kuphela thina, hhayi kwabanye. Kodwa futhi kusuka kubazali emakhaya kanye nabanye othisha la esikoleni. Banama-*attitudes* nje kithina, kuze kusize ukuthi ngandlela thize umuntu umtshale ukuthi nawe ufunde kangakanani, bese kuba imanxa beqala bekuhlonipha-ke. Ngale kwalokho awuyilutho kubona. Abafundi-ke nabo bayabezwa indlela abakhuluma ngayo nathi bese benza into efanayo, abayizwa ishiwo noma abayibona yenziwa kithina (Nkk. Langa).

Ungabona nje uma ungase ungene emaklasini ezinye izifundo, bese ungena kulawa awethu, *i-behaviour* iyashintsha. Thina nje sibizwa ngo*Mam* besiZulu noma othisha besiZulu, bese kuthi abanye babizwe ngoThisha. Mina nje ngingu*Mam* wesiZulu, sengathi ukufundisa isiZulu kwenza wehluke kulaba abanye othisha. Bese kuqhamuka omunye uthisha ofundisa esinye isifundo, uzobona umuntu eseshintsha indlela azokhuluma ngayo esegoqa nezandla. Cabanga nje leyo nto ikulimaza kanjani uma seyenzeke. Yizimo-ke esifundisa ngaphansi kwazo (Nkk. Malahle).

Izinga lokukheseka kwesiZulu nguMNYango liyedlulela-ke uma sewuzoqasha uthisha ongaqeqeshelwe nhlobo ukufundisa isiZulu, okungafani nalaba bonke abanye abasiqeqeshelwe nakuba bengakuqeqeshelwe ukusifundisa ulimi lwesiBili. Umnu. Mafu ocashunwe esifakazisweni esingezansi uyakuveza lokhu, ubeka kanje:

Okokuqala nje, ngizokhuluma iqiniso ukuze uthi noma ungibuza eminye imibuzo ezolandela kodwa ube wazi ukuthi nginayo i-*Diploma* yokufundisa, kodwa anginayo inkulusifundo yesiZulu. Mina kahle kahle nginezinkulusifundo i-*Natural Science* ne-*HMS*. Kodwa ngoba kwakudingeka othisha besiZulu kulesi sikole ngesikhathi ngifuna umsebenzi, kwakungabhekiwe kangako ukuthi uthisha wesiZulu unayiphi inkulusifundo. Babethi nje uma bemthola bamthathe. Nami ngathatha i*Post* ngoba ngangifuna umsebenzi, nokuthi ngangazi ukuthi ngizokwazi

ukufundisa noma yini ngoba isiZulu vele ulimi lwami, futhi ngalwenza esikoleni ngisafunda nje (Mnu. Mafu).

Okunye futhi uMNYango obonakala ukwenza ngesiZulu, nokunomthelela ukwakha isi momqondo esikhesayo kwabanye othisha abafundisa ezikoleni ezizodwa nalaba abafundisa isiZulu ukuthi amaphesenti okuphasa anikezwa isiZulu ulimi lwesiBili abe mancane kunawesiNgisi ulimi lwesiBili abasifunda esikoleni esisodwa. Lesi senzo singaba nomthelela kakhulu kothisha bezinye izifundo ukuthi basikhese isiZulu, ngokubona ukuthi sinikezwa amaphesenti okuphasa amancane kunesiNgisi, okungolunye lwezilimi ezifundwayo esikoleni. Bese kube indlela yokusihlola, ebukeya ingabhekeleliwe noma ingahlolisisiwe ukuba sezingeni lezinye izilimi ezifundiswa esikoleni esisodwa. Lokhu futhi kunomthelela ekwehliseni amandla anikwa isiZulu. Abanye abahlanganyeli babeka kanje:

Kodwa okunye engithanda ukukusho nje ukuthi isekhona le nto ka-40% oyi-*requirement* yokuphasa i-*English*, nokwenza ukuthi bakhuthalele isiNgisi kakhulu. Nokuthi sithola amaphesenti amakhulu sona kulezi zikole ngoba vele basenza ulimi lwaseKhaya. Ehhe, mina ngokwami ukubona lokho kunomthelela ekuthini isiZulu ulimi lokuqala lokwengeza bangasikhathaleli (Nkk. Khwezi).

Ngicabanga ukuthi uMNYango futhi, kumele uma sewubahlola-ke, [abafundi] kakhulukazi laba baka-*Matric*, uqondanise okufundiswayo nokuhlolwayo. Phela siye sixoxe noma siye emihlanganweni, hhayi bo, angazi mina ukuthi yini abayenzayo laphaya nokuthi kazi yenziwa obani. Ungalibona iphepha lika-*Matric*. Phela izinto zaka-*Grade 8* no-*Grade 9* leziya zalaba abasaqala ukufunda. Akuzona nje izinto zabantu asebefunde kanje, futhi esesichithe isikhathi esiningi kanje nathi sibafundisa. Uma ucabanga ngenye indlela ungaze ulingeke ukuthi umosha isikhathi ufundisa into engeke bahlolwe kuyona vele. Size sithi uma sesindawonye nje, sibuke, siqhathanise izivivinyo ezihlelwe uthisha waka-*Matric*, siziqhathanise namaphepha okuhlolwa aka-*Matric*. Kungcono kabi okwenziwa uthisha wethu ezivivinyweni. Kuyacasula futhi ukuthi okunye kuze kudale abafundi bethu abanye bangasinaki isiZulu, hhayi ngoba bezikhethela bona ukungasinaki, yingoba vele sebeyazi ukuthi bazohlolwa ngento elula, nabangayiphasa nje bengazange beze nasemaklasini noma bazilungiselele. Yazi la esikoleni, abafundi bayakutshela ukuthi vele ngeke bakulungiselele ukuhlolwa kuka-*Matric* kwephepha lesiZulu ngoba vele sebeliphasile bengakabhali (Nks. Nkuni).

Sifike sifundise la, [isiZulu) ulimi lwesiBili ngokwami ukubona olungahlukile kolwaseKhaya, bese iphepha lika-*Matric* kube, mina ngokubona kwami elesiZulu ulimi lwesiThathu. Sengathi nalokho kumele kubhekiswe futhi ngoba kukhona ukushayisana phakathi kokufundwayo nokuhlolwayo noma indlela yokuhlola. Lokhu ngikushiswo ukuthi ave sinenkinga laphaya ka-*Matric*, uma nje abafundi beke babona amaphepha okuhlolwa eminyaka eyedlule, sizwa ngabo emaklasini sebesiphikisa ukuthi asifundisi into vele ezophuma. Baze basho ukuthi bona bangasiphasa isiZulu noma bengezanga emaklasini. *And* bayaphasa-ke ngikutshele. Yabona-ke leyo, angazi ukuthi ibizwa ngani. Kodwa kunjalo nje (Nkk. Malahle).

Othisha besiZulu nabo bayakubona lokhu kukheswa kwesiZulu nokunganakwa kwabo nguMNYango nokuholela ekutheni babukelwe phansi ngozakwabo abafundisa ezinye izifundo nabo ndawonye ezikoleni. UNkk. Khwezi ubeka umbono obekwa ngabanye futhi othisha abahlanganyele ocwaningweni ngokusebenza koMNYango ekufundisweni kwesiZulu nokuhleleka kwenzikandaweni yokusifundisa. Ubeka kanje:

Owami nje umbono, ukuthi kumele kubuyekwezwe amapholisi, kubukwe le ndaba yokunaka izinombolo. Kubhekwe kakhulu izidingo zabafundi kunalokho. Kuzona lezi zikole, ngibona ukuthi kungangcono uma kungaba khona u-*Home*, bese ungayekwa u-*FAL*, kodwa kubuyiswe no-*SAL*. Ngaleyo ndlela mina ngibona ukuthi bonke abafundi banganakekeleka. Bangaphoqwa ukuthi babe semaklasini olimi abangaludingi noma olungeke lubasize nabangenaso isisekelo salo ngoba phela sikhuluma ngamabanga aphezulu la vele. Akusizi ukufundisa umuntu ulimi aqala ukulufunda esesebangeni eliseduze kuka-*Matric* ngoba ngeke kumsize ngalutho lokho umfundi (Nkk. Khwezi).

6. 3 ULIMI NAMANDLA: IKHETHELO LABAFUNDI NGOKOBULUQOBO BOKUZAKHA

Ukusetshenziswa kolimi kuyawakhombisa amandla ngokwenhlalo yalabo abalusebenzisayo. Izilimi zama-Afrika selokhu zabukeleka phansi ngesikhathi sobandlululo. Lokhu kubukeleka phansi kwezilimi zama-Afrika kusengenye nisilele yobandlululo esasinamathele nanamuhla eNingizimu-Afrika. Kulolu cwaningo kuyavela ukuthi iningi labafundi, ikakhulukazi labo bafundi

abangamaZulu bayaluchizela ubuluqobo babo obuhambisana nokukhuluma isiZulu bese beba nobuluqobo bokuzakha obucheme nosikompilo lwaseNtshonalanga oluhambisana nesiNgisi. Ethebuleni le-16 ngezansi ngikhombisa ukulandisa kwabanye othisha mayelana nabafundi abangamaZulu kodwa abasibukela phansi isiZulu.

IThebula le-16: Ikhethelo labafundi ngokolubuqoqbo bokuzakha

Uthisha	Okwenziwa noma okushiwo abafundi abakhuluma isiZulu
UMnu. Ntuthu	[Abanye abafundi] bambiza ngo- <i>farm boy</i> umfundi osaziyo isiZulu.
UNkk. Khwezi	[Abafundi] abazamayo bayahlekwa.
UNkk. Nkanyezi	[Izingane zami] zinokukhuluma kabi nje ngabantu abakhuluma isiZulu.
UNkk. Malahle	[Abafundi] abaphuma emalokishini abasifuni isiZulu nhlobo.
Nksz. Nyanga	Kukhona abafundi abahlakaniphile kodwa abangazimisele ukufunda isiZulu.

Lobu buluqobo obusha bokuzakha babafundi bubuyisa isifanekiso samazemtiti angesikhathi sombuso wamakoloni eNingizimu-Afrika. UMuendane (2006) emqakuliswaneni wakhe lapho ekhuluma khona ngomsuka wobuluqobo bomuntu, ubeka kanje:

Unlike statutory laws, which can be changed overnight, mindset are more intractable in response to change and subtle in how they work. To understand how the mindset works in producing behavior and therefore a lifestyle or experience, we have to go to the source. By understanding what goes on in the workings of the mind and how this becomes manifest in the world outside is arguably the most reliable approach (Muendane 2006:11).

Uma echaza isimomqondo esesakhiwe ngama-Afrika, uchaza ngobuluqobo bokuzakha obusha ama-Afrika asezakhele bona, uqhuba athi:

South Africa is headed towards becoming a European or American outpost and thereby automatically becoming insulated from the rest of the continent, politically, culturally, economically and even spiritually...I am not sure that this is what any right thinking African would aspire to...A significant number of indigenous South Africans are fast becoming Europeans. Or is it Afro-Europeans? Is this the kind of legacy we want to leave for our children? (ibid, 2006:145)

Uma ebuka isimo somqondo womuntu ongum-Afrika nokuzazi, uqakulisa athi zonke izenzo zomuntu zisuka emqondweni. Uqhubeka athi noma izimo esibhekene nazo zinjani, asikwazi ukuzilawula, kodwa siyakwazi ukulawula indlela esibhekana nazo ngayo. Uma eseqakulisa ngokuzazi nobuluqobo bama-Afrika, uthi ezinye zezimo ezenzakalile ngezikhathi zakudala zobandlululo okungukuthi um-Afrika akahlakaniphile ngokufana nabantu bezinye izizwe, lokhu kube sekwedlulela ekuzakheleni ubuluqobo obusha obuncike empilweni eyeyame kokadekubona bethu njengabantu (ibid, 2006).

Imininingo enikezwe othisha besiZulu iveze ukuthi abafundi abangamaZulu noma abafika kula mabanga aphezulu sebesifundile isiZulu ulimi lwaseKhaya sebezakhela ubuluqobo obusha. Lokhu bakwenza ngokuthi uma befika emaklasini sekufundwa bangabe besafuna ukuthi kwaziwe ukuthi bayasazi isiZulu noma

benqabe ukwenza imisebenzi abayinikiwe ukuthi bayenze ngoba sebefuna ukuzifanisa nozakwabo laba abaluhlobo lwabafundi abaqalayo ngqa ukufunda isiZulu. Kwesinye isikhathi uma abanye bezama ukusikhuluma ngoba vele bayasazi, abanye bayabahleka, bese kugcina sekuphenduka ihlaya ukuthi kukhona abafundi abazi noma abakhuluma isiZulu. Izifakaziso zothisha abathathu ezicashunwe ngezansi ziyakuveza lokhu kukhetha ubuluqobo obusha kwabafundi. Uma bechaza abafundi babo abangamaZulu nabafika ezikoleni zabo noma emaklasini abo besazi isiZulu, othisha babeka kanje:

Kodwa uye ubabone uma bengaphandle nje sebebodwa ukuthi wonke umuntu ufuna ukungazihlanganisi nalolu limi, noma ukhuluma nabo, kukhona abababukayo noma abalalele, bavele benze sengathi abasasazi lesi siZulu ekade besifunda la eklasini lami manje, kanti umuntu obesekhuluma kahle eklasini nabanye ngesikhathi kufundwa. Mina-ke ngike ngize ngibabuze uma sebengiqhenyela la phandle ukuthi kazi bayasho yini ngasemakhaya la bephuma khona ukuthi kanti la babuye bafunde isiZulu esikoleni sabo...kodwa bese kuba khona labo-ke abaziyo kodwa abangafuni ukuthi kwaziwe ukuthi bayazi. Kukhona nje umfana okuhlekiswa ngaye kulona leli klasi esikulo, uqhamuka eMzimkhulu. Bambiza ngo-*farm boy* wasemafamu (Mnu. Ntuthu).

Yabona nje, uma ubanika umsebenzi ukuthi bawenze eklasini, amaklasi esiZulu asephenduke indawo ye-*comedy* ngoba ave behlekana. Ukubheda isiZulu nje sekuphenduke amahlaya nokulindeleke ukuthi kwenzeke njalo emaklasini. Ngoba vele kukhona laba bafundi ekade besenza ngo-*Home* isiZulu manje asebexubene nalaba abangasazi noma abasiqhenyelayo, bese kuthi laba abazamayo bahlekwe-ke ngoba kukhona abaziyo kodwa ababasizi...Okubi-ke ukuthi bona laba abangamaZulu, yibo futhi abahleka abanye, bese kuba nzima futhi ukuthi ubenze ama-*Group* ukuze basizane ngoba vele abasezwani ngenxa yokuhlekwa. Enye nje inkinga enkulu ukuthi ubenze basizane ngoba bayahlekana...Bese kodwa kuba khona labo abangafuni nhlobo-ke ukusebenza nabanye ngenxa yokuthi abezwani. Inkinga-ke ngoba sengiyakwazi lokho futhi ngiyasazi isizathu, angibaphoqi. Ngiyabayeka nje basebenze bodwa ngoba uma kungenjalo kusho ukuthi phela umsebenzi ngeke wenziwe (Nkk. Khwezi).

Indaba kodwa yaqala sengimdala nami senginezingane zami...Kuthe-ke ngokuhamba kwesikhathi sathuthela endaweni yaseThekwini, nalapho ngaqala ukubuka into engangingayithandi kwezami izingane, sezingasasifuni isiZulu sazo futhi zinokukhuluma kabi nje ngabantu abakhuluma isiZulu nabo emgwaqeni (Nkk. Nkanyezi).

UFreund (2008) uqakulisa athi ikusasa lobuluqobo bomZulu ezweni laseNingizimu- Afrika lincike ezimweni eziningana nezingumsuka; okubalwa kuzo ezombangazwe zangaphakathi kanye nendlela umphakathi osuphila ngayo. Uqhuba athi lesi simo sikhomba ukudlondlobala kwenhlanganiso yomhlabakazi nokusho ukuthi kunokugqugquzelwa kosikompilo lwabezizwe noselinkonkoshele ubuluqobo bamaZulu wonkana (ibid, 2008). U-Alegi (2010) yena uchaza isimo sabantu ababebizwa ngamazemtiti ngezikhathi zobandlululo, uthi usikompilo lwaseNtshonalanga kwakuyisikhali esingukhiye empumelelweni, nanjengethuluzi lokuqhoqhobala amandla nokubusa ezikhungweni zokuphatha (ibid, 2010). Uchaza futhi ukuthi ulwazi lolimi lwesiNgisi kwakuqinisa noma kuqinisekisa ubulunga ezikhungweni eziphezulu, bese kuthi abantu abaNyama abangamazemtiti babe nomkhuba wokusebenzisa isiNgisi kunezilimi zabo zase-Afrika ezindaweni zokuhlangana zomphakathi ukuze babonakale bephucuzekile. Ngaleso sikhathi uma umuntu etholakala ekhuluma isiZulu, kakhulukazi, kwakusho ukuthi akaphucuzekile noma akafundile ngokwemfundo yaseNtshonalanga, nokwakuze kuholele ekutheni uma umuntu ezokhuluma isiZulu ezikhungweni eziphezulu, kwakumele aqale acele imvume kwiziphathimandla, kodwa nakhona umuntu lowo wayevunyelwa uma isimo sivuma noma ayezokusho kwakuzoqoshwa ngolimi lwesiNgisi (ibid, 2010). Ucwangingo-ke lukuvezile ukuthi abanye abafundi abangamaZulu basasibukela phansi isiZulu sabo, nokufanayo nangezikhathi zobandlululo. Bese kuthi laba bafundi abangasikhulumi isiZulu, kodwa abasemaklasini esiZulu nabo basasibukela phansi isiZulu, nokuholela ekutheni bangafundiseki ngempumelelo. Izifakaziso zabahlanganyeli abathathu ezicashunwe ngezansi zikhomba lokhu kuzakhela ubuluqobo obusha osebenziwa abafundi abakhuluma isiZulu, bese kuthi laba abangasikhulumi bona bankonkoshele amandla ngokufuna ukusebenzisa izilimi zabo ngokwenqaba ukufunda isiZulu. Othisha babeka kanje:

Ave kunenkinga ukufundisa abafundi abaNyama ngoba ibona kanye abanenkinga enkulu. Kodwa lokho mina ngibona kungenxa yezizathu ezahlukene. Okunye kwako nje, isimo senhlalo yesimanye. Sekukhona

izimo abaphila ngaphansi kwazo nazo ezicindezela ulwazi lolimi lwesiZulu... Bese kuba yibo futhi laba bezinye izinhlanga, nako kuyinselelo ukubafundisa isiZulu kakhulu. Bona-ke kumele uqale ubafundise izizathu ukuthi kungani kumele bafunde isiZulu. Njengokuthi nje, uma bengabahlali baKwaZulu-Natali, amathuba maningi ukuthi bagcine sebesebenza khona la KwaZulu-Natali, futhi kubalulekile ukuthi bakwazi ukuxhumana nabantu ababasebenzayo noma abasebenza nabo. Nayo-ke le nkinga yokuthi sekumele usebenzise ulimi lwesiNgisi kubo (Nkk. Nkanyezi).

Inkinga-ke ekhona ukuthi isiZulu sabo kuwo wonke amabanga asifani futhi abanalo ugqozi lokufunda isiZulu noma ngithi nje umndlandla, uma ngibuka indlela abenza ngayo kwezinye izifundo. Kukhona yazi laba abahlakaniphile kodwa abangazimisele...yazi labafundi, mina njengothisha ngiyabona ukuthi uma ngabe bangazimisela nje bangasifunda kahle isiZulu, kodwa uma sebeza emaklasini esiZulu ungathi beze la kudlalwa khona. Banesikhathi esiningi sokudlala nokungalaleli... Ngoba vele njengoba bese ngishilo ekuqaleni ukuthi uma sebeza la, ungathi basuke sebezodlala noma bezophumula. Manje uma bebona ukuthi usilungiselele isifundo uma ukufundisa ngempela, ubona ukuthi hhabe, naku usubakhipha emzweni wabo abangene nawo manje wokuzodlala. Ngoba vele basithatha kancane-ke isiZulu. Lokho-ke inkinga enkulu esibhekene nayo vele. Nokuthi thina ngathi asibona othisha bangempela mhlawumbe sifana no-Anti nje la esikoleni...kodwa isikhathi esiningi basuke bedlala nje, nokuthi bacabanga ukuthi uzohleka uma sebenza isiZulu umdlalo. Uma bebona ukuthi awuhleki kodwa uyaqhubeka uyafundisa, ubone ukuthi sebeyabuyela emgqeni. Kwesinye isikhathi ngize ngikhulume ngokubaluleka kwemiphumela yesiZulu ka-*Matric* bese beyasaba ukuthi noma umuntu angasenza umdlalo isiZulu kodwa ngeke awuphase u-*Matric* uma enesikhathi sokudlala (Nks. Nyanga).

Ngoba nabo abazali basemalokishini abasasikhulumi nje isiZulu esicwengekile. Nabo-ke abafundi bafika naso lesi siZulu. Bese kuba nenkanyana nje uma uzama ukubalungisa ngoba isiZulu sabo sesinyathelwe phansi ngempela kulezi zindawo. Uma ulimi lusetshenziswa emakhaya ngale ndlela ebukelwa phansi, nakumina njengothisha ave kunzima ukusikhuphula ngoba kuyaye kuzwakale sengathi ngithi ababukele phansi-ke manje abakukhuluma emakhaya, futhi bona abacabanga ukuthi ikona (Nkk. Khwezi).

UDe Kadt (2005) ukhuluma ngomkhuba wama-Afrika aseNingizimu-Afrika ukuthi aseyashenxa ezilimini zawo zomdabu, ashexela esiNgisini, uqakulisa ngokuthi lokhu kushenxa kuhambelana nokushintsha kobuluqobo bamaZulu, ikakhulukazi esiFundazweni saKwaZulu-Natali. Uthi abafundi abakhuluma isiZulu basazibiza

ngamaZulu, kodwa sebegubezelwe ubuluqobo obuphucuzekile, obuhambelana nokusebenzisa ulimi lwesiNgisi, nabathi bubasondeza nempilo yabo yokuba ngabantu abafundile. UFilion (1996) yena ubuka umkhuba ofanayo owenziwa ama-Afrika, kodwa yena ebuka izwe laseKhanada, lapho ukukhuluma isiNgisi kungendlela yaseMelika. Uqhuba athi, imisakazo yaseKhanada igqugquzela izimo ezimbili eziphikisanayo; esinye kungukugqugquzela ubuzwe ngobuluqobo obuveza usikompilo olulodwa, kodwa ngakolunye uhlangothi sekunalokhu kusebenzisa isiNgisi saseMelika njengethuluzi lokwenza inzuzo. UDe Kadt (2005) naye uphinde abuke isimo saseNingizimu-Afrika ukuthi ukukhuliswa kwezilimi zama-Afrika kusengozini yokuthi kungaphumeleli ngaphandle uma iziphathimandla zikahulumeni nazo uqobo lwazo zingakuveza lokhu. Uqhuba athi, uhulumeni wobandlululo wasebenzisa ubuluqobo bama-Afrika njengethuluzi lokwehlukanisa izinhlanga nokubandlulula nosekuholele ekutheni lesi simo siqhubeke ukuveza ubuluqobo noma sesedlulile isikhathi sobandlululo (ibid, 2005). I-Statistic South Africa (2011), saveza ukuthi isiZulu ulimi olukhulunywa abantu abangamaphesenti angama-22.7, kulandele isiXhosa ngamaphesenti ayi-16, kulandele isiBhunu ngamaphesenti ayi-13.5, bese kuba isiNgisi sesine, namaphesenti ayisi-9.6. Noma kunjalo abantu abakhuluma isiZulu basasibukela phansi isiZulu, bese kuthi abangasikhulumi isiZulu nabo abakuboni ukukhula kwesiZulu ezweni lonkana. Lolu cwaningo-ke nalo lukuvezile lokhu lapho kubhekwa ukufundiswa kwesiZulu ulimi lwesiBili kubafundi abangamaZulu, nabaqhamuka ezindaweni lapho isiZulu sisetshenziswa khona. Izifakaziso zabahlanganyeli ezicashunwe ngezansi ziyakuveza lokhu kuqhelela ubuZulu kwabafundi abangamaZulu, kanye nalaba abangasikhulumi isiZulu emakhaya kodwa abangasithandi nje isiZulu, ngenxa yenzikandaweni yaso endaweni noma ezweni abaphila kulona. Abahlanganyeli babeka kanje:

Ake ngiqale nje ngalaba abaphuma emalokishini. Hhayi cha banezinkinga kakhulu. Abasifuni isiZulu nhlobo. Uyabona nje ukuthi ngisho engena eklasini uhudula izinyawo ngoba phela kumele bakhethe phakathi kwe-Afrikaans, bese bekhetha isiZulu ngoba bethi silula kune-Afrikaans ngoba bayasazi futhi. Kodwa futhi abakhombisi umndlandla wokusifunda khona

kunjalo... Ngeke-ke ngisho ukuthi bangcono abaphuma emakhaya la kukhulunywa khona isiZulu. Bakhona impela abanjalo, kodwa futhi kukhona laba abaphuma la ubona ngezenzo zabo ukuthi isiZulu nje sibukelwa phansi emakubo (Nkk. Malahle).

Yiwona nje amaNdiya angasithandi [isiZulu], futhi awazenzisi. Banenkinga nje enkulu (Nkk. Langa).

Isimomqondo sabazali ngesiZulu naso sinomthelela ekuxhozeni isimomqondo sabafundi ngolimi lwesiZulu. Ucwanningo lukaZungu (1998), alwenza esiFundazweni sakwaZulu-Natali, futhi khona edolobheni laseThekwini, la kwenziwe khona lolu cwaningo, naye uveza ukuthi amaphesenti angama-30 abazali babafundi abangamaZulu esiFundazweni abathumela izingane zabo kulezi zikole ezisebenzisa ulimi lwesiNgisi njengolimi lokuxhumana nokufunda. Uqhubeka athi, isizathu salokhu ukuthi ulimi lwesiZulu alunamandla, aluzivuleli izingane zabo amathuba emisebenzi emihle, alunamandla nakwezepolitiki futhi ngeke zilusebenzise nasezikhungweni zemfundo eziphakeme (ibid, 1998). Lo mqakuliswano kaZungu wawenza ocwaningweni lwakhe lweminyaka engaphambi kwezinkulungwane ezimbili, kodwa okumangalisayo ukuthi emva kweminyaka cishe engamashumi amabili, sisavela lesi simomqondo sabazali ngolimi lwesiZulu ezikoleni. UKamwangamalu (2003) emqakuliswaneni wakhe ohambisana nawo okaZungu, naye uthi abafundi nabo base bebona ukusebenzisa izilimi zabo ezikoleni, njengesizulu, njengomgwaqo ongayi ndawo. No-Alexander (1997) naye uyavumelana nabo ngomqakuliswano wakhe la ethi khona, izingane zibuka ukusetshenziswa kwezilimi zabo zase-Afrika njengothango olubavimbela ukufika empumelelweni baze bazakhele incazelo ethi sebevunyelwa ukuthi basebenzise izilimi zabo manje njengesithiyo esakhiwe uhulumeni wobandlululo ukuqinisekisa ukuthi izingane zabantu abaNyama azilutholi ulwazi olwanele lwezilimi ezisezingeni eliphezulu, njengesizulu nesiBhunu, ngoba lokho kungaze kubavulele amathuba okuthi baqhudelane nozakwabo babeLungu ukuthola imisebenzi ekhokhela kangcono. Isifakaziso somhlanganyeli esicashunwe ngezansi siyasiveza lesi simomqondo sabazali ngokwenza kwabazali babafundi abafunda isiZulu. Ubeka kanje:

Okunye nje, nabazali banomthelela nje, le nto yabo yokuthi bakhulumisa izingane isilungu ngisho behamba nazo nje la, lezi engizifundisayo. Ngiye ngibone nje ukuthi kusho ukuthi nasemakhaya bazikhulumela isilungu laba indlela engiye ngibuke benza ngayo...Yazi la, kukhona abazali abacabanga ukuthi bayazi bebe bengazi. Uthol' ukuthi, ath' umuntu izosenzani ingane yakhe isiZulu? Ngoba *even* noma kungama-*parents meetings* la...Uyazi ukuthi abekho abazali abeza k'mina, ngoba banale nto yokuthi isiZulu asibalulekile Yazi sengaze ngaba nento ungayibiza nge-*low self esteem* phakathi kwabanye othisha uma kunomhlango ngoba ngiyaphoxeka nje njalo ukubukwa nje, abantu baphithizele phambi kwami sengathi angiyena mina uthisha wengane yakhe umuntu. Sengaze ngafaka isicelo sokuthi ngivele ngingezi kwi-*parents meeting*, kungcono ngiziqhubekele neminye imisebenzi yami mina ngoba vele ngisuke ngizobukela abanye. Cabanga nje esikoleni esinabafundi abangaphezu kuka-500, kodwa ngibona oyedwa noma ababili, futhi nabo ngoba bengibingelela nje ngoba bebona isigxobo somuntu oMnyama njengabo emile phakathi kothisha babeLungu...kodwa ngicela ungakuhloniphisi ukuthi abanendaba naso, kodwa basibukela phansi nje. Asikufihli lokhu ukuthi umkhuba uqala ekhaya kubazali. Yibo kanye abenza izingane zabo zenze kanje, zisibukele phansi nazo isiZulu...Kufana nokuthi [umfundi] uyimoto engana-*petrol* nje, akanamfutho wokufunda isiZulu ngoba vele uma efika ekhaya uzofika abuzwe nge-*Maths* nezinye izifundo, aze alekelelwe ukwenza imisebenzi yasekhaya kulezo zifundo kuphela. Kodwa lo wesiZulu umsebenzi akazixaki nje ngawo umzali ukwelekelela ingane yakhe. Bese uthola umhlola-ke ekugcineni, uma ingane yakhe isifeyila isiZulu, nakhona indlela yokuthetha bathi; 'usungaze ufeyile isiZulu nje?', sengathi into engafeyilwa okumele [ingane] iyiphase ingasebenzanga. Kanti akazi ukuthi ingane yakhe ayikwazi ukubhala nokufunda (Mnu. Ntuthu).

Okunye okuvele eminingweni yokubukela, kwelinye lamaklasi esiZulu, ngesikhathi uthisha wesiZulu efundisa, waphazamiseka ngesikhathi kungena omunye wothisha ezocela abanye abafundi eklasini lakhe ukuthi bayozibandakanya komunye umsebenzi wesikole. Lesi senzo sicacisa ngokusobala ukuthi izikole ziyasikhesa isiZulu futhi zibukela phansi othisha baso nokuyisenzo esenziwa phambi kwabafundi, bese nabo bagcine sebenesimomqondo esikhesa nesibukela phansi ulimi lwesiZulu.

UFreeman (1998) ngakolunye uhlangothi, ubuka uhlobo lwabafundi abafunda ulimi abahlobene nalo, bese ebachaza ngokuthi inhloso yokufunda kwabo ulimi

olusha noluhlobene nolimi abalukhulumayo, kungukuqonda usikompilo oluhambisana nalolo limi. Uqhuba futhi athi esinye sezizathu kungukuzakhela ubuluqobo obuhlobene nolimi lolo abalufundayo, bese kuthi ngaleyo ndlela bazakhele isimomqondo esigqugquzelayo nesigomethelana nalolo limi ukuze bakhule kangcono kulona (ibid, 1998). Kulolu cwaningo-ke abahlanganyeli baveze ukuthi emaklasini esiZulu ulimi lwesiBili bakhona nalaba bafundi abangewona amaZulu, nokuthi bona benza kangcono uma kuqhathaniswa nabafundi abangamaZulu, abanikazi bolimi. Abahlanganyeli futhi babike ukuthi laba bafundi benza kangcono ekufundeni isiZulu nokuthi futhi lesi senzo sabo sidalwa nayisimoqondo sabazali babo emakhaya abazamayo ukubalekelela ukuze baphumelele ekufundeni isiZulu. Laba bazali-ke bayazeseka izingane zabo kodwa inkinga ukuthi isiZulu sabo nabo asigcwele kahle hle ukwelekelela izingane zabo ukuthi ziphumelele ezikoleni. Abanye bazelekelela ngokuthi nabo bahlanganyele ekufundeni isiZulu kanye nezingane zabo kanye kanye. Othisha babeka kanje:

Kodwa ngingasho nje ukuthi abaphuma [abafundi] ngaphandle kwaseNingizimu-Afrika, kwamanye amazwe angama-Afrika ave bezama *shame*. Mina nje nginabangingi abakhuluma isiSwahili. Angazi noma baphuma eKhenya noma aThanzaniya yini, kodwa nje bakhuluma isiSwahili. Bona-ke labo bayazama impela ngoba baze basho ukuthi kuhlobene, ngisho isiZulu lesi nesiSwahili...laba abangama-Afrika bona abanankinga nje nencane (Nkk. Langa).

Okwehlukile manje nangesikhathi ngiqala ukuthi sekukhona abaniningi [abafundi] kakhulu abaMNYama kodwa abangewona amaZulu. Kule ndawo nje, sebebaningi kakhulu abaqhamuka emazweni angaphandle [ama-Afrika] njengoba ubona nje nalapha emgwaqeni ukuthi kugcwele bona. Nezingane zabo ziqala la phesheya ema-*primary* womabili, eyabafana neyamantombazane, bese bewelela la sebezinqala u-*Grade 8* (Nkk. Malahle).

Lezi zifakaziso zibonisa ukuthi abafundi abangewona amaZulu kodwa abaphuma kwamanye amazwe ase-Afrika basenakho ukuzazi ukuthi bangobani ngenxa yokuthi noma bengasikhulumi isiZulu, kodwa kubona ukusifunda kubasondeza nobuluqobo babo bokuba ngama-Afrika.

6.4 IQOQA LESAHLUKO

Lesi sahluko besethula ingxenye yesibili yokutholakale futhi sihlaziya imininingo etholakale ocwaningweni, nokuhambisana nezifakaziso. Okokuqala, kuvele izindikimba ezimbili nokuyizimomqondo zothisha besiZulu kanye nezozakwabo abafundisa nabo ezikoleni. Okwesibili, phakathi emakilasini esiZulu kuvela ukuthi abafundi abahlukene bazakhela ubuluqobo bokuzakha nangenxa yamandla anikezwa ulimi lwesiZulu uMNYango WeZeMfundo kanye nezikole. Kuvelile futhi ukuthi abazali nabo bayafunzelela ezinganeni zabo ukuba zisibukele phansi isiZulu ngokuba nabo bakufanekise ukubukela phansi isiZulu, bakhulume ngesiNgesi nezingane zabo.

ISAPHLUKO SESIKHOMBISA

UKUHLAZIYA OKUTHOLAKELE

7.1 ISINGENISO

Lesi sahluko sethula ukuhlaziya okutholakele ocwaningweni. Sikhuluma ngokuthi injulalwazi eyesekele ucwaningo isebenza kanjani ukuhlaziya imiphumela yocwaningo. Ingxoxo equkethwe ithinta ngokusabalele izindikimba ezitholakale ocwaningweni. Isigaba sesibili siqukethe izimpendulo ngaphansi kombuzongqangi ngamunye.

7.2 ISIHLOWUMBISELO SOMTHAMO NOLWAZI OLUSHA

Kubukeka sengathi kubalulekile kakhulu ukuthi uma kufundwa noma kufundiswa ulimi lwesiBili kuqaphelisiswe izinhloko ezahlukahlukeni kodwa ezisebenza ndawonye ukuze umsebenzi wokufunda nokufundisa ulimi lwesiBili ube impumelelo. Uma ngijeqeza emuva ngibuka futhi injulalwazi eyesekele lolu cwaningo (Krashen, 1985; 2003) uKrashen uphetha ngokuhlaziya izihlawumbisele zonke zozinhlanu ngengqikithi eyodwa, ukuthi abantu bathola ulimi lwesiBili kuphela uma bethola umthamo wolimi oqondakalayo nocebile, kodwa futhi uma isithiyo siphansi, bese kungene umthamo wolimi oqondakalayo nokulungele ukwamukeleka. Okusho ukuthi umthamo wolimi uthathwa njengesithako esibalekile kakhulu ekutholeni ulimi, bese kuthi yonke eminye imikhakha ehambisana nawo yelekelele ukuthi ukuthola ulimi kwenzeke ngempumelelo, kodwa nayo leyo mikhakha uma izokwengeza ekunothiseni umthamo (ibid, 1985).

UKrashen (1982) uqakulisa ngokuthi amaklasi olimi lwesiBili ayasiza kakhulu uma ulimi lutholakala ezimweni lapho amaklasi kuyiwona mphakeli wolimi osemqoka womthamo wolimi. Lokhu kuphinde kube iqiniso kakhulu ezimweni lapho abafundi bolimi belufunda khona okokuqala ngqa ulimi lwesiBili, bese bethola ukuthi umhlaba wangaphandle okusetshenziswa kuwo ulimi uyinkimbinkimbi ukuqonda kwabo ulimi (ibid, 1982). Ngakolunye uhlangothi futhi, uma abafundi bolimi befunda ulimi lwesiBili kanti sebenamathuba okuxhumana nomhlaba wangaphandle ngalo, okusho ukuthi ukufunda eklasini kuphela, nakho akwanele ngoba sebesemathubeni okuthola umthamo onothile kakhulu ngaphandle kweklasi (ibid, 1982). Lokhu sekusho ukuthi kumele bafundiswe kusetshenziswe izizinda zomphakathi abaphila kuwo. Ngaleyo ndlela, le nqubeko iveza imiphumela eyehlukene kabili futhi ephikisanayo; okungukuthi ukuzijwayeza ukusebenzisa ulimi nomphakathi olusebenzisayo noma nakwizikandaweni lapho lusetshenziswa khona kunomthelela ekutholeni umthamo onothile wolimi. Ngakolunye uhlangothi, noma umthamo ukhona kodwa kungenzeka ungasizi ngalutho, ngenxa yokuthi abanye abafundi bafunda ulimi lwesiBili besezindaweni abangazijwayele futhi bengaqondi nokwenzakalayo kulezo zindawo. Isibonelo salokhu kungaba ukuthi abafundi abangabokufika endaweni lapho kufundwa khona ulimi lwesiBili, ukunotha komthamo abawutholayo akusizi kangako, ngoba uma sebesemakhaya abakwazi ukusebenzisa ulimi kwizikandaweni yalo futhi abakwazi ukuxhumana nabanikazi bolimi. ULong (1996) uveza ukuthi kunezinye izimo zokungatholakali nhlobo komthamo oqondakalayo, nokuholela ukuthi ukuthola ulimi kuntenge noma kungabi nemiphumela emihle. Uchaza lezi zimo ngokuthi kungaba abamukelisi bomthamo wolimi abakwazi ukwenza lo msebenzi, noma ukungabikho kwezinsiza ezifanele nezisezingeni ukufundisa ulimi (ibid, 1996). Ucwangingo-ke luyayithinta yonke le mikhakha nemigudu echazwe yinjulwalwazi kaKrashen yokutholakala kolimi lwesiBili, nokuveza ukuthi u-*i+1* ekufundiseni isiZulu ulimi lwesiBili kuhlobana kanjani. Ezigabeni ezilandelayo ngezansi ngihlaziya indikimba ngayinye futhi ngiyibuke ngeso lenjulalwazi

kaKrashen yokutholakala kolimi lwesiBili, negcizelela kakhulu ukunotha nokuqondakala komthamo wolimi ekutholeni ulimi lwesiBili.

Ngokwenjulalwazi kaKrashen engu-*i+1*, lo mcabango usebenza njalo nje ekufundiseni ulimi lwesiBili. Lokhu kusho ukuhlanganisa zonke izinhlelo zokufundisa ulimi, nokubalwa kuzo ukukhethwa kwezinsizakufundisa ulimi. Okuvelayo ocwaningweni ukuthi othisha abaqondanisi izifunjwana zabo, noma akukho la kuvela khona ukuthi bayakuqondanisa ukufundisa kwabo nale njulalwazi kaKrashen yokufundisa ulimi lwesiBili, nalapho abafundi bekwazi khona ukuthola amakhono olimi. Okusho ukuthi umthamo wolimi abawuthola ngaphakathi emaklasini okumele ngabe ulawula lolu abaluthola ngaphandle awanele kahle ukubasiza ukuthi baqhubeke bathole isiZulu ulimi lwesiBili. Izindlela othisha abazisebenzisayo azihlangani kahle nale njulalwazi, kanti nabo futhi abakuvezanga ukuthi izindlela zokufundisa isiZulu ulimi lwesiBili zisekelwe ngayiphi injulalwazi yokufundisa ulimi lwesiBili. Lokhu futhi kuyahambisana nokuthi othisha abanazo izindlela zokufundisa ulimi lwesiBili, ngoba ucwaningo luveze ukuthi abakuqeqeshelwe ukufundisa ulimi lwesiBili. Incazelo kaKrashen yomthamo wolimi abafundi abavele sebenawo kanye no-*i+1* okusho ulwazi olusha, iyaphikisana nesimo othisha abafundisa ngaphansi kwaso, noma ngabe bayayazi le ndlela, bekungeke vele kube lula esimweni abafundisa ngaphansi kwaso ngoba bafundisa uhlobo lwabafundi abasemaqophelweni obungoti bolimi angalingani, nokwenza ukuthi umthamo wolimi ongahlelelwa ukuthi unikezwe abafundi bonke kunzima kuthisha ukuthi awuthole. Futhi uthisha ngeke azi ukuthi ikona kuphi okusha abafundi abakudingayo, ukunezezezela kulo mthamo wamaqophelo angalingani abanawo vele. Ngoba okungaba kusha kubafundi abasemaqophelweni aphansi angeke kube kusha kwabanye abasemaqophelweni athe thuthu noma aphezulu.

Kuvelile ukuthi othisha bathi bayazisebenzisa ezinye izinsizakufundisa ezifana namaphephandaba, kodwa inkinga akuveli ukuthi lawo maphephandaba asebenza kanjani kwabanye abafundi abasiqala ngqa isiZulu emaklasini. Inkinga enkulu

evelile ukuthi abafundi basemaqophelweni angalingani, bese kudala ingqinamba yokuthi iwona muphi umthamo wolimi othisha abazowuhlelela abafundi babo besiZulu ulimi lwesiBili. Indlela echazwa injulalwazi kaKrashen yokufundisa ulimi lwesiBili ikhuluma ngohlobo lwabafundi abasemaqophelweni alinganyo olimi abalufundayo. Nokusho ukuthi uthisha wolimi usemathubeni angcono okukwazi ukukhetha umthamo wolimi olungele abafundi bakhe nokuwuhlelela ngendlela efanayo kubo bonke ukuthi bawufunde ndawonye ngesikhathi esisodwa. Lapha uthisha uyakwazi futhi nokwakha imisebenzana yokufundisa ulimi, kanye nokuhlola okufanayo kwabafundi bakhe bolimi. UCanale noSwain (1980) kanye Hadley (2001) nabo bayavumelana nale ndlelende yokufundisa abafundi ulimi ngokusebenzisa umthamo oqondakalayo nonothile, kodwa nabo bachaza isimo esifana noKrashen ukuthi abafundi okuhlongozwa ukuthi bafundiswe ngale ndlelende kumele ngabe basemaqophelweni alinganayo.

Nakuba isimomqondo sothisha besiZulu okwamanje futhi kulezi zikole ezikhethelwe ukuqhuba ucwaningo, sikhombisa ukuthi othisha banalo uthando lwesifundo abasifundisayo, isiZulu ulimi lwesiBili, kodwa uma izimo abafundisa ngaphansi kwazo kanye nokukheseka kwesiZulu kuqhubeka, angeke sibe negaranti ukuthi kuzobathatha isikhathi esingakanani ukuthi baqhubeke nokusithanda isiZulu, nokuthanda umsebenzi wokusifundisa. Izimo othisha abafundisa ngaphansi kwazo zingaba nomthelela ukuthi ngokuhamba kwesikhathi badikibale ekuthandeni ukufundisa isiZulu. Kokubili, isimo abasebenza ngaphansi kwaso kanye nokungabi nako ukusekeleka ngamasu nendlelende kokufundisa isiZulu ulimi lwesiBili kungasishintsha isimomqondo sothisha besiZulu. Ushintsho lungenzeka kuphela uma isikhathi siba side kakhulu lapho isiZulu singabhekelelwa ngezindlela ezifanele. Othisha bakuvezile ukuthi basebenza ngaphansi kwengcindezi enkulu ukuthi bangaphumelela ukufundisa kahle isiZulu. Babike ukuthi abanazo izinsizakusebenza, bafundisa abafundi abasemaqophelweni angalingani nabafika noma nini ukuzoqala amaklasi abo.

Esahlukweni sokuqala ngikhulume ngokuthi ukadekubona womuntu iwona oshintsha noma owakha isimomqondo somuntu. Ngaleyo ndlela, izimomqondo zabo othisha ezigomothelana nesiZulu zihlangabezana nokukheseka kwesiZulu izinhlaka ezahlukene abazibalile; uMnyango WezeMfundo kanye nohulumeni, izikole abafundi abafundisa kuzona, abafundi qobo lwabo ababafundisayo kanye nabazali babo. Lezi zenzo ezivela ezimweni abafundisa ngaphansi kwazo zakha ukadekubona wabo, bese lowo kadekubona ugcine usuba nomthelela ekuguqukeni kwezimomqondo zabo.

Okunye futhi okuvelile ocwaningweni ubuluqobo bokuzakha nobungozi babo, obungukuthi umuntu usenobuluqobo bokuzakha nje ngoba eselahlekelwe ubuluqobo bakhe. Inkinga-ke evelayo ukuthi abafundi besiZulu basebancane kakhulu ngokweminyaka yobudala babo, kodwa sebelahlekelwe ubuluqobo babo besekulawa mazinga emfundo ngenxa yokubukela phansi ulimi lwabo nokuholela ekutheni balahlekelwe ububona, kanye namasiko abo. Lokhu futhi kuyahambelana nokuthi sebelahlekelwe izindinganiso zendabuko zabo. Lokhu kusho ukuthi noma bangafunda, kodwa imfundo kumele yakhelwe phezu lwesisekelo esiyiso nesikhombisa ubuluqobo bomuntu. Uma belahlekelwa ubuluqobo babo kodwa sebenobuluqobo bokuzakha, lobo buluqobo bokuzakha abunaso isisekelo sezindinganiso zendabuko. Isibonelo, ubuluqobo bomZulu buhambisana nezindinganiso zendabuko zokuba umZulu; nokusho ukuthi noma yini oyifundayo uma uwumuntu onamasiko owalandelayo, kumelwe ibekelwe phezu kwesisekelo. Ubuluqobo obusha bokuzakha abunandinganiso, abunasisekelo, ngoba futhi abakhelwe kubuluqobo bamaNgisi ngoba abafundi abasoze futhi babe ngamaNgisi.

Imfundo-ke abafundi abayitholayo kumele yakhelwe phezu kwesisekelo sezindinganiso zendabuko. Nokho-ke kulolu hlobo lwabafundi asebelahlekelwe ubuluqobo babo kodwa benobuluqobo bokuzakha imfundo isihuhuluza ngaphezulu ngoba ayinasisekelo ukuthi igxile ibafundise abadinga ukukufunda. Leso simo sokuthi abafundi babe nobuluqobo bokuzakha, ukuthi nalaba abasaziyo isiZulu bekwazi nokusikhuluma kodwa bafihle ukuthi bayasazi ngoba bezenyeza

ngaso kusho ukucabanga okufishane. Ngamanye amazwi bayaziphika ubuluqobo babo, nokwakhelwe ekutheni abanye bazothini. Banomqondo wokuthi ulimi lwabo luyihlaya. Laba bafundi bakhombisa ukuba ngamalulwane oqobo njengokuchaza kukaMuendane (2006). UMuendane uveza ukuthi ama-Afrika aselahlekelwe ubuluqobo bawo kangokuthi uma umuntu oMNYama ekhuluma ulimi lwakhe phakathi kwabezizwe, uzizwa enesidingo sokuthi aze axolise ngokwenza njalo. Uqhuba futhi athi um-Afrika kade akhululeka obandlululweni lwabeLungu, kodwa kusabusa ezingqondweni ukuthi ukuphila impilo kubuluqobo bokuzakha ama-Afrika acabanga ukuthi ubuluqobo babeLungu iyona ndlela yokuphila (ibid, 2006). Ukuzenyeza kwabantu abaNyama ngobuzwe babo sebusemqondweni futhi abanye abantu abaNyama bayakuthokozela ukuphila kubuluqobo obungenasisekelo (ibid, 2006).

Imfundo kumele ngabe yenezela kubuluqobo bomuntu, kodwa kulesi simo sohlobo lwabafundi abachazwa ngothisha ocwaningweni, kubonakala sengathi sekunomonakalo omkhulu owenzeke emqondweni wabo, nokungeyona into okumele iyekelelwe ezikoleni ngendlela eqhibuke ngayo ocwaningweni. Ucwaningo luveze ukuthi ukulimala kwezingqondo zabafundi abangamaZulu kukhomba ukubuyela emuva ekucabangeni kwabeLungu ngama-Afrika ukuthi ukuba ngum-Afrika nokukhuluma ulimi lwakho kuyinkomba yokungaphucuzeki. Umthetho sisekelo wezwe uyaphikisana nalokhu, kodwa abanikazi bezilimi bayakuvuma ukucindezelwa nokubukelwa phansi ngokuzicindezela noma umthetho usubakhululile ngokuzakhela ubuluqobo obusha.

Ukusetshenziswa kolimi namandla emfundweni kuseyinkinga enkulu ikakhulukazi uma kubukwa amandla anikezwa ezinye izilimi phezu kwezinye (Faiclough, 2001). Uqhuba athi futhi, uluntu lwamanje seluphila esikhathini sezinguquko nokuntengantenga komnotho ngendlela yokuthi izindlela zokuthola amandla nokuqhoqhobala abanye abantu nako kuyaguquguquka ngesimo sokushintsha kosikompilo nezindinganiso zabantu (ibid, 2001). Uqakulisa ngokuthi lokhu kubonakala kakhulu ezikhungweni zemfundo nokuyizona ezibonakala

zizibandakanya kulokhu kukhula kokulimaza ezinye izilimi, ngokuzicindezela ngezinye ezinikwe amandla (ibid, 2001). Uphetha ngokuthi imikhuba ezikhungweni zezemfundo iyona enomthelela omkhulu ngokusebenzisa izilimi ngendlela yamandla nezibhebhethekisa lesi sikhava. Bese ebeka umbono wokuthi ngoba imfundiso kwezemfundo iyona enomthelela wokubhebhethekisa lesi sifo, izonza futhi ezemfundo ezingakushintsha lokhu (ibid, 2001).

Lo mqakuliswano kaFaiclough (2001) uyahambela nemiphumela yalolu cwaningo nezindikimba zonke ezitholakele. Okokuqala, ukufundiswa kolimi lwesiZulu ngothisha abangakuqeqeshelwe ngezindlela nezinjulalwazi ukufundisa isiZulu ulimi lwesiBili kusuka phezulu kuhulumeni noMNYango WezeMfundo. Kuyavela ukuthi lezi zinhloko zombili ngokufanayo ziyakukhesa ukufundiswa kwezilimi zama-Afrika ezikoleni. Ukungabi khona kwezinsizakusebenza nokubikwe ngothisha zokufundiswa kwesiZulu ulimi lwesiBili, nakho kusakhomba ukungabi nandaba koMNYango nokukhesa isiZulu koMNYango. Ukuxutshwa kwabafundi abasemaqophelweni obungoti angalingani emaklasini afanayo nokufundiswa kwabo umthamo ofanayo wesiZulu, kukhombisa ukusibukela phansi isiZulu ngendlela yokuthi akunandaba ukuthi sifundwa kanjani nokuthi sifundiswa kanjani. Izimomqondo zabanye othisha abafundisa ezinye izifundo ezikoleni ezifundisa isiZulu ulimi lwesiBili, ezabazali bezingane ezifunda isiZulu, nezezingane ezifunda isiZulu, nako kukhomba ukuthi ukubukelwa phansi kwesiZulu akuyona indaba ebalulekile kuziphathimandla zezeMfundo kanye nohulumeni ukuqwashisa ngokubaluleka kwezinye izilimi nokuzihlonipha.

7.3 IMIPHUMELA YOCWANINGO NEMIBUZONGQANGI

Lolu cwaningo luholwe yimibuzongqangi engiyethule esahlukweni sokuqala. Lapha-ke ngibeka kafushane ukuthi okutholakele kuyiphendula kanjani imibuzongqangi yocwaningo.

- **Yiluphi ulwazi nokuqonda kothisha mayelana nezindlela zokufundisa amakhono elokukhuluma nokubhala esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni?**

Ucwaningo luveze ukuthi othisha besiZulu ulimi lwesiBili abakhombisi ukuqonda mayelana nezindlela zokufundisa amakhono elokukhuluma nokubhala esiZulwini ulimi lwesiBili. Ukube bebenawo amasu nezindlela zokufundisa la amakhono bebezokwazi ukufundisa ngendlela efanelekile.

- **Ngabe yiziphi izinjulalwazi nezinzululwazi othisha abazisebenzisayo ukufundisa amakhono okukhuluma nokubhala esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni?**

Njengoba futhi othisha bekhombisa ukuthi bayaxega ekufundiseni amakhono nanjengoba ukuqonda kwabo kuxega, kusobala ukuthi abanazo futhi izinjulalwazi ezesekele ukufundisa kwabo isiZulu ulimi lwesiBili. Ngoba uma bebezazi noma bebezobe bengasho ukuthi basebenzisa ziphi izinjulalwazi, kodwa ukufundisa kwabo amakhono bekuzokhombisa ukuthi kwesekelwe yinjulalwazi ethile abayaziyo nabayilandelayo.

- **Yimaphi amasu othisha okufundisa amakhono esiZulu ulimi lwesiBili, elokukhuluma nelokubhala, ezikoleni emabangeni aphezulu?**

Othisha banako ukuqonda ngokufundiswa kolimi lwesiZulu, kodwa akuvelanga ocwaningweni ukuthi banawo amasu okufundisa amakhono olimi, ikakhulukazi elokukhuluma nelokubhala. Okuvelayo kakhulu ukuthi bafundisa ngeziphumo zamakhono, kodwa akuvelanga ukuthi babafundisa kanjani abafundi ukufinyelela kulezo ziphumo; njengoba izingcwaningo ezikhuluma ngokufundiswa ngala makhono zikuveza ukuthi ukufunda nokufundisa la makhono kunenqubeko esuka ekuqaleni kwesigaba sokwandulela kuze kufike esiphumweni.

- **Ngabe luhlobo luni lwezinsiza kufunda nokufundisa othisha abazisebenzisayo esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni?**

Izincwadi zokufundisa isiZulu ulimi lwesiBili zitholakale zikhona futhi nabo othisha bakuvezile ukuthi bayazisebenzisa, kodwa futhi baveza nokuthi abasebenzisi izincwadi ezigunyazwe uMNYango kuphela ukufundisa isiZulu ulimi lwesiBili. Kuvelile ukuthi bayazi futhi ukuthi izincwadi ezigunyaziwe nguMNYango azisebenzi zodwa ukufundisa isiZulu ulimi lwesiBili. Banawo umqondo wokuthi ulimi lwesiBili kumele lufundiswe kwinkandaweni yalo. Lokho othisha bakwenza ngokwelekelela izincwadi zabo ngezinye izinsizakusebenza, njengomabonakude, amaphephandaba, amashadi, kanye nezithombe. Okunye abakuvezile othisha ukuthi noma bezisebenzisa lezi zinsizakusebenza abazenzela noma abazikhethela zona, kodwa bayakhalaza nabo ukuthi izinsiza kusebenza azanele ukufundisa isiZulu ulimi lwesiBili. Nakuba zikhona izincwadi abagunyazwe ukuzisebenzisa, kodwa zikhombisa ukungabibikho emaqophelweni okufundisa isiZulu ulimi lwesiBili, azikho futhi eqophelweni labafundi ababike ukuthi banabo.

- **Ngabe yikuphi ukwenza okunembayo ekufundiseni amakhono okukhuluma nokubhala esiZulwini ulimi lwesiBili emabangeni aphezulu ezikoleni?**

Lo mbuzo uphenduleka esahlukweni esilandelayo nalapho ngikhuluma khona ngendlelande ehlongozwayo ngokuhlaziya imiphumela yocwaningo.

7.4 IQOQA LESAHLUKO

Lesi sahluko sikhulume ngezindikimba zonke zozine, ezitholakale ocwaningweni ngokuzihlobanisa nesihlawumbiselo somthamo wolimi nenjulalwazi kaKrashen. Okugqame kakhulu kulesi hlakuko ukuthi noma umthamo wolimi unganatha kangakanani, kodwa ukukheseka kwesiZulu kuseyinkinga enkulu. Kube sekulandela ukweyamaniswa kwemiphumela yocwaningo nemibuzongqangi nokuphenduleka kwayo ngamunye ngamunye.

ISAHLUKO SESISHIYAGALOMBILI

INDLELANDE YESIMO YOKUFUNDISA ISIZULU ULIMI LWESIBILI (*SITUATIONAL APPROACH*), IZIPHAKAMISO, NESIPHETHO

8.1 ISINGENISO

Lesi sahluko siphendula kafishane umbuzongqangi wesihlanu wocwaningo nohambisana nenhlosongqangi yawo, njengoba ngikwethulile esahlukweni sokuqala. Injongo yaso ukwethula indlelande ebukeka ingaba wusizo ukufundisa isiZulu ulimi lwesiBili kwinzikandaweni yezikole ezicwaningiwe. Izincomo neziphakamiso ziqhibuke kuyona yonke iminxa yocwaningo ngokugcizelela ukufundiswa ngendlela isiZulu ulimi lwesiBili. Iziphakamiso zibhekiswe ikakhulukazi kuMNYango WezeMfundo, abeluleki bokufundiswa kwesiZulu ulimi lwesiBili, bese kuba abacwaningi abacwaninga ngokufundiswa kwezilimi zama-Afrika ezikoleni zonkana, nanoma ubani omunye ocwaninga ngezemfundo.

8.2 INDLELANDE YESIMO

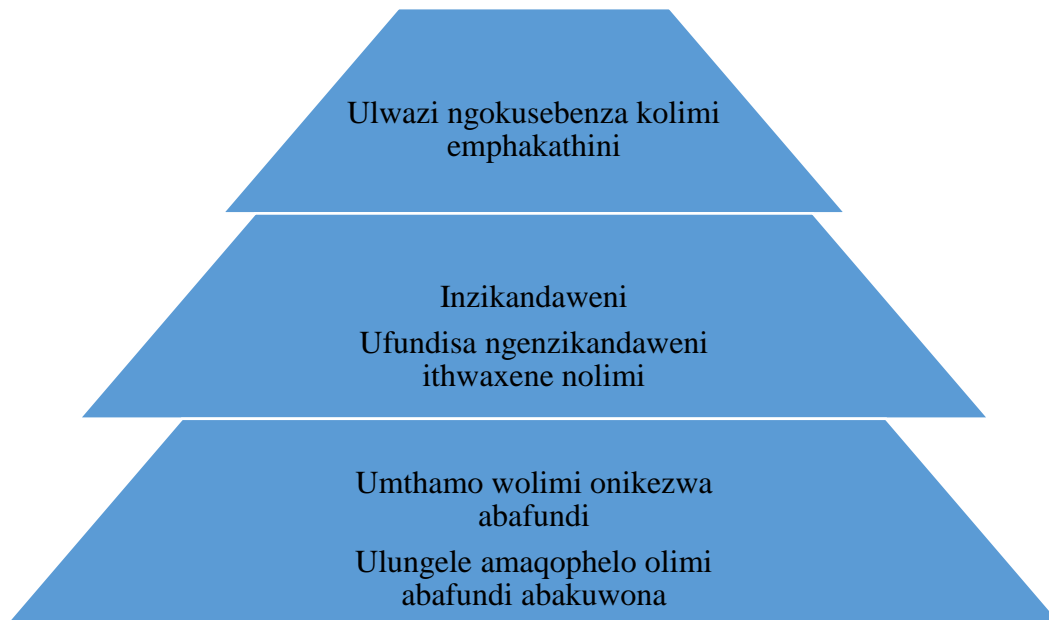
Isahluko sesibili sikhuluma ngokufundisa amakhono elokukhuluma nelokubhala, nokungamakhono okuxhumana ngolimi. Kakhulukazi, uVan Der Walt, nabanye (2009) baqakulisa ngokuthuthukisa uhlobo lwamakhono okukhuluma adingeka ukubhekana nezimo zokuxhumana ubuso nobuso komphakathi. Bathi lokho kuyinhloso yemisebenzi yokukhuluma ngolimi olufundwayo. Bese beqhubeka baveze ukubaluleka kwezizathu eziholela sekutheni uthisha wolimi akwazi ukuyisebenzisa le misebenzi ehlongozwayo. Abafundi kumele bazi ukuthi yimiphi imisebenzi uthisha alindele ukuthi bayenze, futhi badingani ukwenza leyo

misebenzi. Okubaluleke kakhulu kodwa kukho konke lokho ukusebenza kwalolo limi abalufundayo emhlabeni wangempela. Ngaleyo ndlela, abafundi kumele bafundiswe ukuthi kunini futhi kukuphi lapho bezosebenzisa khona lawo makhono abafundiswa wona.

Ukwenza lokhu indlelande yesimo isho ukuthi uthisha wolimi akakwazi ukuletha umhlaba eklasini kubafundi lapho kusetshenziswa khona ulimi. Indlela yokwenza lokhu ukuqala ngokwendlelela abafundi ngohlobo lwemisebenzi abazoyenza, bese leyo misebenzi ibavulele amathuba okuthi bona qobo lwabo babe ngabasebenzisi bolimi ukuze bazibambele ukufunda kwabo, kodwa sebefundisiwe uthisha ngabazokwenza. Okwesibili, indlelande yoxhumano lolimi igqugquzela abafundi ukuthi baqhakambise kakhulu ukusebenza kolimi kunohlelo nemithetho yolimi, bese kodwa uthisha alawule noma aqiniseke ukuthi imisebenzi enikezwa abafundi ilingana namaqophelo abakuwo okusebenzisa lelo khono ukuxhumana.

Okunye okubalulekile kuba ukuchaza inzikandaweni ehambelana nencazelo yolimi olusetshenziswayo. UVan Der Walt, nabanye (2009) baveza ukubaluleka kwenzikandaweni ukuthi abafundi kubalulekile ukuthi bafundiswe ngesimo, umumo wendawo lapho bezosebenzisa khona ulimi, abahlanganyeli abathintekayo, kanye nenhloso yokuxhumana ukuze ulimi lungahlukaniswa nolimi-buthule oluhambisana nalo uma kukhulunywa. Lokho kusho izimpawu zomzimba, ubuso, kanye nezwi, bese kweyamaniswe nenzikandaweni yomsebenzi wolimi. Imisebenzi ephakanyiswayo imidlalo uthisha angayiqamba ukuze abafundi bakwazi ukusebenzisa ulimi. Uthisha ukwenza konke lokhu ngokuqale anikeze abafundi umthamo wolimi abawudingayo ukwenza uhlobo lwemisebenzi abahlelele ukuthi bayenze. Emva kwalokho, kuba sekulandela incazelo ngokusebenza kolimi emhlabeni wangempela. Lokhu angakwenza ngokulandela amaqophelo akulo mfanekiso ongezansi:

ISibonakaliso sesi-3: Izigaba zokufundisa ulimi ngendlelande yesimo



Lo mfanekiso ongenhla ukhombisa izigaba uthisha wolimi adinga ukuzilandela ukuze aqikelele ukuthi uyawathinta wonke amaqophelo okufundisa ulimi lwesiBili. Okokuqala, wendlalela isifundo sakhe ngomthamo wolimi olingene namaqophelo abafundi abakuwona olimi. Okwesibili, ube esebefundisa ngenzikandaweni yokusebenzisa ulimi, okusho ukuthi wenezezela ngezifundiso zokusebenzisa ulimi ngendlela eyemukelekile olimini lwesiZulu. Bese ebanika nolwazi mayelana nokusebenza kolimi emphakathini eyahlukahlukene, ukuze bakwazi ukuzilungiselela imisebenzi yolimi yokuxhumana ngendlela.

Ikhono lesibili lokuxhumana ngolimi elokukhuluma nalo elinenqubeko ngaphambi kokufika esiphumweni sokubhala. Indlelande yesimo yokufundisa ikhono lokubhala lesiZulu ehlongozwayo nayo iqhakambisa isimo esihamba nenzikandaweni, kodwa okuhamba phambili ukuveza inqubeko yokufundisa ikhono lokubhala. Ngenxa yokuthi abafundi baqala leli khona emva kokuthi sebekwazi ukukhuluma ngolimi, kusho ukuthi baqala ukulungiselela ukubhala

besebenzisa ingxoxo ngokuxhumana ngalokho abazokubhala ngabodwana noma ngokwelekelelwa uthisha wolimi. Isibonakaliso esingenzansi siveza le nqubeko yokufunda ukubhala:

ISibonakaliso sesi-4: Amaqophelo enqubeko yokufunda ukubhala



Lesi sibonakaliso esingenhla sikhombisa inqubeko yokufundisa ikhono lokubhala lendlelande yesimo ehlongozwayo ukufundisa isiZulu ulimi lwesiBili. Okokuqala, abafundi basebenzisa ulwazi lokuxhumana ngokukhuluma asebevele benalo ukuqala baxoxe ngemibono abanayo ngesihloko abasinikiwe. Okwesibili, badlulela eqophelweni lokuhlela imibono yabo ukuze baqale ukubhala. Ngesikhathi sokuxoxa, nesokuhlela, kanye nesokuqalela, bayakubuyekeza konke lokhu ngaphambi kokuthi badlulele eqophelweni elilandelayo. Iqophelo elilandela ukuqalela kube sekuba ukulungisa bahlunge amaphutha, bese ekugcineni bafinyelele esiphumweni somsebenzi abawunikeziwe wolimi.

8.3 ISIPHETHO

Inhloso yalo lonke lolu cwaningo bengukuhlola indlela isiZulu ulimi lwesiBili olufundiswa ngayo ezikoleni ezikhethekile eziYingini ezimbili, esaseMlazi nesasePhayindane, esiFundazweni saKwaZulu-Natali eNingizimu-Afrika. Ocwaningweni lwami lonke ngitholile ukuthi isiZulu asifundiswa ngendlela eveza iziphumo ezilindelekile ikakhulukazi ukufundiswa kwamakhono ayizimvezo; elokukhuluma nelokubhala. Izizathu zalokhu kube abafundi besiZulu ulimi lwesiBili ezikoleni ezicwaningiwe basemaqophelweni obungoti angalingani. Okwesibili, ucwaningo luveze ukuthi othisha abafundisa isiZulu ulimi lwesiBili abaqeqeshekile ngokwanele ukufundisa uhlobo lwabafundi abanalo. Lokhu kudalwa ukuthi uhulumeni kanye noMNYango WezeMfundo kuyavela ukuthi awukuhlelele ukufundiswa kwesiZulu ulimi lwesiBili ezikoleni. Lokhu kufakaziswa ukuthi nezinsizakusebenza abanazo ukufundisa ulimi azikho esimweni sokufundisa isiZulu ulimi lwesiBili futhi azilungele nohlobo lwabafundi othisha abanalo emaklasini.

8.4 IZIPHAKAMISO

Uhulumeni noMNYando WezeMfundo

Uhulumeni usenomsebenzi ongaphezu kokulinganisa izilimi zama-Afrika nezinye izilimi okukumthethosisekelo wezwe ukuqinisekisa ukuthi uhlelo olubhalwe phansi luyafezekiswa ngokuthatha elinye igxathu ekuqinisekiseni ukuthi izilimi zama-Afrika ezweni laseNingizimu-Afrika ziyathuthuka futhi ziyasetshenziswa ngokulingana nezinye ekade zibhekelelwe ngezikhathi zobandlululo. Ukusetshenziswa kwazo kumele kuzike kakhulu kwezemfundo.

Izikole nezinye izinhlaka zomphakathi

Izikole esezithweswe lo msebenzi wokufundisa isiZulu ulimi lwesiBili, nazo zinawo owazo umsebenzi ukuqinisekisa ukuthi isiZulu siyagonyothelwa njengezinye izifundo futhi siyahlonishwa ezikoleni. Kanjalo nezinye izinhlaka

zomphakathi ezineqhaza ezingalibamba ukwelekelela lesi simo sokukhuphula isiZulu, ikakhulukazi ukuthi sisetshenziswe ezikhungweni zokusebenza, kumele zifakelele ukuze umphakathi uzobona futhi ufundiseke ukuthi ulimi lwesiZulu nalo lunothile futhi lunomsebenzi olingana nowezinye izilimi. Lokhu kusho ukuthi makungagcini ngokusisebenzisa isiZulu ukuxhumana kuphela emakhaya. Ngaleyo ndlela, lokhu kungasiza ukushintsha izimomqondo zabantu ngolimi lwesiZulu.

Abacwaningi bezilimi nemfundo

Kubonakala sengathi usemningi umsebenzi ohlalele abacwaningi bokusebenza nokufundiswa kwezilimi, ikakhulukazi emkhakheni wezemfundo. Abacwaningi uma sebethole imiphumela yezingcwaningo zabo ngezilimi zama-Afrika ezikoleni, kumele bangagcini ngokushicilela phansi abakutholile, kodwa mabazame imizamo yokuthi imiphumela yezingcwaningo zabo yaziwe ngumphakathi, ikakhulukazi ifinyelele naseMNYangweni wezeMfundo, bese futhi baqhubeke nokulandelela ukuthi uMNYango wenzeni ngemiphumela yezingcwaningo zabo. Kuningi futhi okusamele kuhlolisiswe ngabacwaningi emiphakathini mayelana nezimomqondo ngezilimi zama-Afrika, ikakhulukazi kubhekwe emakhaya nakubazali bezingane ukuthi bafundiseke ngokubaluleka kwezilimi zesintu.

8.5 UKUBUYEKEZA UCWANINGO

Kulolu cwaningo, ngibuke ukufundiswa kwesiZulu ulimi lwesiBili, ikakhulukazi ngibheka amakhono elokukhuluma nelokubhala ezikoleni zekhetshelo eziseziYingini ezimbili; esaseMlazi nesasePhayindane esiFundazweni saKwaZulu-Natali, eNingizimu-Afrika.

Esahlukweni sokuqala ngethule isendlalelo socwaningo, nalapho ngiveze khona isitatimende sezinkinga, isiqondiso nenhlosomfezo kocwaningo, izinhlosongqangi nemibuzongqangi yocwaningo, imingcele yocwaningo, kanye nobumqoka bocwaningo.

Esahlukweni sesibili, ngibuyekeze imibhalo nemiqakuliswano mayelana nokufundiswa kolimi lwesiBili, ikakhulukazi ulimi lwesiZulu, ngabuyekeza imibhalo emayelana nokufundiswa kwamakhono olimi lwesiBili, ngabuyekeza imibhalo emayelana namaqophelo obungoti olimi lwesiBili, ngase ngibuyekeza imibhalo emayelana nolimi namandla.

Esahlukweni sesithathu, ngethule injulalwazi kaKrashen yokutholakala kolimi lwesiBili neyeseke ucwaningo. Ngaphambi kwalokho ngiqale ngethula amakhonsephe anqala ahambisana nokutholakala kolimi lwesiBili. Ngibe sengibuyekeza izingcwaningo ezigxeka injulalwazi kaKrashen yokutholakala kolimi lwesiBili, ngase ngilandelisa ngokubeka isizathu sokukhetha kwami injulalwazi kaKrashen yokutholakala kolimi lwesiBili.

Esahlukweni sesine, ngethule izindlela zocwaningo. Ngiqale ngokukhuluma ngomklamo nezindlela zokuqhuba ucwaningo. Ngabe sengilandelisa ngepharadaymu esetshenziswe ukuhlaziya ucwaningo. Kube sekulandela uhlaka locwaningo, inzikandaweni yocwaningo, izindlela zokuqoka abahlanganyeli, izindlela zokuqoqa imininingo, nezindlela zokuhlaziya imiphumela yocwaningo. Ngikhulume futhi ngobuqiniso nokukholakala kocwaningo, inkambiso elungileyo, kanye nezingqinama nemikhawuko kocwaningo.

Ezahlukweni esesihlanu nesesithupha, ngethule imiphumela yocwaningo ngokwenzeke endaweni yocwaningo, ngakufakazela futhi nangezifakaziso ezicashunwe eminingweni njengezifakaziso zemiphumela yonke.

Esahlukweni sesikhombisa, ngethule isigaba sokuhlaziywa kwemiphumela yocwaningo ngokujeqeza esahlukweni sesithathu nesikhuluma ngenjulalwazi eyeseke ucwaningo, ngase ngiphinda ngikhuluma ngokuthi imiphumela iyiphendule kanjani imibuzongqangi yocwaningo mayelana nokufundiswa kwesiZulu ulimi lwesiBili.

Esahlukweni sesishiyagalombili, ngikhulume ngendlelande ebonakala ingasiza ekufundisweni kwesiZulu ulimi lwesiBili neyeyame kwinkandaweni yezikole ezifundisa isiZulu ulimi lwesiBili. Isiphetho sisukele kuzo zonke izigaba zocwaningo lokufundiswa kwesiZulu ulimi lwesiBili. Kube sekulandela iziphakamiso eziqhibuke emiphumeleni yocwaningo.

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IZELEKO

School of Education, College of
Humanities, Edgewood Campus,
University of KwaZulu-Natal

8 / 09 / 2016

Dear School Principal,

LETTER OF CONSENT

My name is Ms Tholani Hlongwa, a PhD student. I am conducting a research project entitled **“IsiZulu Second Language Pedagogy: The Teaching and Learning of Productive Skills in Selected Schools of Pinetown and Umlazi Districts of KwaZulu-Natal Province”** at the University of KwaZulu-Natal, Edgewood Campus, South Africa.

I am writing this letter to seek for your permission to invite your teacher/s to participate in this project, and I will use three forms of data collection; namely, observations, interviews and document and record reviews. By observation, I

intend to explore classroom interaction between the teacher and learners during the period of the teaching and learning of isiZulu second language. By interview instrument, I intend to have a conversation with the teacher in order to generate knowledge that will be constructed from his/her experiences and emphasis will be on the teaching and learning of the speaking skills of isiZulu second language in your school, and also take notes while having a conversation with him/her during the session. This will also be followed by documents review of his/her teaching materials she/he will provide me with and any other assessment document forms and where she/he records the learners' performance outputs.

Please note that:

- His/her confidentiality is guaranteed as his/her inputs will not be attributed to him/her in person, but reported only as a population member opinion.
- The interview may last for about 45 minutes to an hour and may be split depending on his/her preference.
- Any information given by him/her cannot be used against him/her, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- He/she have a choice to participate, not participate or stop participating in the research. He/she will not be penalised for taking such an action.
- His/her involvement is purely for academic purposes only, and there are no financial benefits involved.
- If he/she is willing to participate, he/she will indicate (by ticking as applicable) whether or not he/she are willing to allow his/her contributions to be recorded by the following equipment:

	Willing	Not willing
Audio equipment		
Photographic equipment		
Video equipment		

I can be contacted at:

Email: Hlongwat@ukzn.ac.za

Office no: 0312603692

The Project Leader for this study at UKZN is Professor Thabisile M. Buthelezi; and she can be contacted at any time. Her contact details are: Buthelezit10@ukzn.ac.za; Telephone: +27 31 2603471. Cell no. +27 76 1412324.

Thank you for your contribution to this research.

DECLARATION

I.....(Full names of the School Principal) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my teacher/s to participating in the research project.

I understand that he/she is at liberty to withdraw from the project at any time, should he/she so desires.

.....

SIGNATURE OF SCHOOL PRINCIPAL

.....

DATE

School of Education, College of
Humanities, Edgewood Campus,

University of KwaZulu-Natal

08 / 09 / 2016

Sawubona Mfundisi,

INCWADI YOKUVUMA

Igama lami nginguNksz. Tholani Hlongwa, ongumfundi weziqu ze-PhD. Ngenza ucwaningo ngaphansi kwesihloko esithi **“IsiZulu Second Language Pedagogy: the Teaching and Learning of productive skills in selected schools of Pinetown and Umlazi Districts of KwaZulu-Natal Province”** eNyuvesi YaKwaZulu-Natali, e-khemphasini yase-Edgewood Campus, eNingizimu-Africa.

Uyamenywa ukuba uhlanganyele kulolu cwaningo, lapho ngizobe ngisebenzisa khona izindlela ezintathu zokuqoqa ulwazi; okungukubukela, imibuzo kanye nokubuka okubhalilwe ngesifundo. Ngokubukela, ngihlose ukuhlola ukuhlumana kwakho nabafundi ekilasini ngesikhathi sokufunda nokufundisa isiZulu ulimi lwesibili. Indlela yokubuza imibuzo, ngihlose ngayo ukuba nengxoxo nawe ukuze ngikwazi ukuthola ulwazi oluzovela emsebenzini wakho, kodwa ngizogxila kakhulu ekufundiseni nokufunda kwamakhono okubhala nokukhuluma ulimi lwesiZulu lwesibili esikoleni sakho. Ngiyobe futhi ngibhala phansi amanothi ngesikhathi sengxoxo nawe. Lokhu kuyolandelwa ukubheka okubhaliwe ngesifundo oyonginika kona kanye nalapho uqopha khona okokuhlola isifundo nalapho uqopha khona imiphumela yabafundi.

Nokho-ke ngicela ube nolwazi lokuthi:

- Siyagaranta ngobumfihlo bakho konke oyokusho nangokuthi konke okushilo akuyikuvezwa ukuthi kwashiwo nguwe; kodwa kuyobikwa njengemibono nje eyaqhamuka kubahlanganyeli bonkana.
- Imibuzo noma izingxoxo mayelana nephrojekthi ziyothatha cishe imizuzu engama-45 kuya ehoreni elilodwa, kodwa kungenzeka leli hora lihlukaniswe kuye ngokuthi wena ufisa kanjani.
- Noma yimiphi imininingwane oyinikezile ngeke isetshenziswe ukungqubana noma ukungqilana nawe kodwa yonke imininingwane iyosetshenziselwa inhloso yephrojekthi kuphela.
- Yonke imininingwane iyogcinwa kwisilondolozi esiphephile bese ishatshalaliswa emva kweminyaka emihlanu ucwaningo lwaphela, lwabikwa.
- Ungazikhethela ukuhlanganyela noma ukungahlanganyeli noma ukuhlanganyela ubuye uyeke nakuba ucwaningo lungakapheli. Awuyikuhlawuliswa ngesinqumo sakho.
- Ukuhlanganyela kwakho kuyosiza ekufundeni kuphela, akukho nzuzo eyimali etholakalayo ngokuhlanganyela.
- Uma uthanda ukuhlanganyela, sicela ukukhombise lokhu ngokubeka uphawu maqondana nesinqumo osithathile lapha ngezansi. Sicela ubeke uphawu futhi mayelana nokuthwetshulwa kanye nokuqoshwa kwemininingwane.

	Ukuvuma ngesihle	Ukungavumi
Isiqophimazwi		
Ikhamera yezithombe		
Ividiyo		

Ngiyatholakala kule mininingwane:

Umbikombani: Hlongwat@ukzn.ac.za

Inamba yocingo: 0312603692

Okunguyena UMholi WePhrojekthi ENyuvesi YaKwaZulu-Natali nguSolwazi Thabisile M. Buthelezi; naye uyatholakala noma nini kule mininingwane, Umbikombani: Buthelezit10@ukzn.ac.za; Ucingo: +27 31 2603471. Cell no. +27 76 1412324.

Ngiyabonga ngeminikelo yakho kululo cwaningo.

UKUGOMELA

Mina.....

(Amagama agcwele omfundisi) ngiyaqinisa lapha ukuthi ngiyaqonda okuqokethwe kule ncwadi Kanye nohlobo lwale phrojekthi, futhi ngiyavuma ukuhlanganyela kule phrojecthi yocwaningo.

Ngiyaqonda ukuthi ngikhululekile ukuphuma kule phrojekthi noma yinini uma ngifisa ukukwenza lokho.

.....

.....

UKUSAYINA KOMFUNDISI

USUKU



27 February 2017

Ms Tholani Salvatoris Hlongwa 971165946
School of Education
Edgewood Campus

Dear Ms Hlongwa

Protocol Reference Number: HSS/2067/016D

Project title: isiZulu Second Language Pedagogy: The Teaching and Learning of productive skills in selected schools of Pinetown and Umlazi Districts of KwaZulu-Natal Province

Full Approval – Expedited Application

In response to your application received 23 November 2016, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

cc Supervisor: Prof TM Buthelezi
cc. Academic Leader Research: Dr SB Khoza
cc. School Administrator: Ms Tyzer Khumalo

Humanities & Social Sciences Research Ethics Committee

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Enquiries: Phindile Duma

Tel: 033 392 1041

Ref.:2/4/8/1261

Ms TS Hlongwa
01 Lourie Place
Woodhaves
4004

Dear Ms Hlongwa

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: "THE PEDAGOGY OF ISIZULU SECOND LANGUAGE: EXPLORING THE TEACHING AND LEARNING OF THE SPEAKING AND WRITING SKILLS IN SELECTED SECONDARY SCHOOLS IN THE DURBAN AREA OF KWAZULU-NATAL", in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 03 July 2017 to 09 July 2020.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Connie Kehologile at the contact numbers below
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

Pinetown District
Umlazi District

Dr. EV Nzama
Head of Department: Education
Date: 05 July 2017

KWAZULU-NATAL DEPARTMENT OF EDUCATION

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Observation tool

Teacher's Name:.....

Date completed:.....

Researcher's Name:.....

Time:.....

School:.....

Class:.....

Observing and recording of information regarding the teaching of isiZulu Second Language Productive Skills

Classroom Context and Sitting Arrangements	Lesson Topic	Teacher-learner Interactions	Teachers' knowledge and understanding of teaching approaches of the speaking and writing skills in isiZulu second language in the FET phase in schools.	Teachers' theoretical and philosophical underpinnings of their teaching approaches of the speaking and writing skills in isiZulu second language in the FET phase in schools.	Teachers' strategies of teaching the speaking and writing skills in isiZulu second language in the FET phase in schools.	Kinds of resources teachers use to teach isiZulu second language in the FET phase in schools.	Methodology of teaching the speaking and writing skills in isiZulu second language in the FET phase in schools.

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COMMENTS:.....

PhD Research Project by Tholani S. Hlongwa

Project Leader: Professor T. M. Buthelezi

Institution: University of KwaZulu-Natal, School of Education, Language Education

Project Title:

IsiZulu Second Language Pedagogy: The Teaching and Learning of Productive Skills in Selected Schools of Pinetown and Umlazi Districts of KwaZulu-Natal Province

Interview Questions:

1. *First, let us talk about yourself. I would like you to tell me about how you got into teaching isiZulu second language.*

Ake sixoxe ngomsebenzi wakho nesifundo sakho osifundisayo, isiZulu ulimi lokuqala lokwengeza.

- Imibuzo yokulandelela

- Imfundo yakhe
- Ikakade lakhe (personal background information)
- Ukadebona (am abanga ehlukenene, izikole ezehlukene, uhlobo lwabafundi aseke wabafundisa, ukuqhathanisa ngalezi zihloko)
- Ukuphumelela kwakhe (kanjani?)
- Izingqininamba (uhlangabezana kanjani nazo?)

2. *Can you tell me about the grade or grades you teach isiZulu second language and the type of students you teach in terms of ethnic groups and where they come from?*

Ungangitshela ngebanga noma amabanga owafundisayo olimini lwesiZulu lokuqala lokwengeza kanye nohlobo lwabafundi ngokobuzwe babo nalapho beqhamuka khona?

- Imibuzo yokulandelela

- **Yikuphi ongakusho ngamabanga owafundisayo isiZulu ulimi lokwengeza?**
- **Abafundi obafundisa isiZulu ulimi lokwengeza ngabuhlobo luni lobuzwe?**
- **Baqhamuka kuziphi izindawo uma ungachaza?**
- **Isimo senhlalo ngabe sinawo yini umthelela ekufundeni kwabo isiZulu ulimi lokuqala lokwengeza?**

3. *Tell me about their isiZulu second language competency levels.*

Ungangitshela ngamazinga abo obungcweti esiZulwini ulimi lokuqala lokwengeza?

- Imibuzo yokulandelela

- **Lobu bungcweti babo ngabe buhlobene yini nesimo senhlalo yabo?**
- **Ngabe izindawo abaqhamuka kuzona zinawo yini umthelela ebungcwetini babo kwisiZulu ulimi lokuqala lokwengeza?**

4. *Now, I would like you to tell me briefly about your teaching approaches of the speaking and writing skills in isiZulu second language in the grade levels you teach.*

Manje, ngizothanda ukuthi ungixoxele kafushane ngezindlela zokufundisa ozisebenzisayo ekufundiseni ikhono lokukhuluma esiZulwini ulimi lokuqala lokwengeza emabangeni owafundisayo.

- Imibuzo yokulandelela

- **Ngabe lezo zindlela wazithola kanjani?**
- **Ziyakusebenzela yini?**
- **Uma zikusebenzela, zikusebenzela kanjani?**

Manje, ngizothanda ukuthi ungixoxele kafushane ngezindlela zokufundisa ozisebenzisayo ekufundiseni ikhono lokubhala esiZulwini ulimi lokuqala lokwengeza emabangeni owafundisayo.

- Imibuzo yokulandelela

- **Ngabe lezo zindlela wazithola kanjani?**
- **Ziyakusebenzela yini?**
- **Uma zikusebenzela, zikusebenzela kanjani?**

- 5. *Can you tell me about your academic and philosophical or rational underpinnings of your teaching approaches of the speaking and writing skills in isiZulu second language in the grade level you teach?***

Ungangitshela ngesisekelo semfundo yakho nezinzululwazi zakho kwezindlela zokufundisa amakhono okukhuluma nokubhala isiZulu ulimi lwesibili ebangeni noma emabangeni owafundisayo?

- Imibuzo yokulandela

- **Ungathini ngemfundo yakho ngezindlela zokufundisa kwakho?**
- **Ungathini ngenzululwazi yakho ngokufundisa kwakho?**

6. *Now, can we talk about your strategies or tactics of teaching the speaking and writing skills in isiZulu second language in the grade level you teach?*

Manje, singaxoxa ngezindlela noma amasu kwakho ukufundisa amakhono elokukhuluma nelokubhala esiZulwini ulimi lwesibili ebangeni noma emabangeni owafundisayo?

- Imibuzo yokulandelela

- **Yiziphi lezo zindlela noma amasu?**
- **Zikusebenzela kanjani?**

7. *Let us now talk about the kinds of resources or means you use to teach isiZulu second language speaking and writing skills in the grades you teach.*

Manje make sikhulume ngezinhlobo zezinsiza ozisebenzisa ukufundisa isiZulu ulimi lwesibili amakhono elokukhuluma nelokubhala emabangeni owafundisayo.

- Imibuzo yokulandelela

- **Ngabe yiziphi izinsiza ozisebenzisayo?**
- **Ngabe uzihlonza kanjani ukuthi yizona okumele uzisebenzise?**
- **Ngabe zikusebenzela kanjani uma usufundisa?**

8. *Given the kind of resources you use to teach, how do you think they help your learners to achieve your objectives of teaching them to learn isiZulu second language speaking and writing skills?*

Uma sibheka izinsiza ozisebenzisayo ukufundisa, ucabanga ukuthi zibasiza kanjani abafundi bakho ukufeza izinhloso zokubafundisa

ukufunda isiZulu ulimi lwesibili amakhono elokukhuluma nelokubhala?

- Imibuzo yokulandelela

- **Ungathini mayelana nempumelelo yabafundi bakho ekusebenziseni lezo zinsiza?**
 - **Izinsiza zinamthelela muni ekuphumeleleni kwabafundi?**

9. *Now that you have told me about your teaching approaches, your academic underpinnings, and the resources you use, what can you say about the best methodology of teaching isiZulu second language in the grade levels you teach for you to achieve the goal of teaching speaking and writing skills and for them to best learn these skills?*

Manje njengoba sesixoxe ngezindlela zokufundisa ozisebenzisayo, wangitshela nangesisekelo semfundo yakho, nezinsiza ozisebenzisayo, ungathini ngendlela ocabanga ukuthi ingcono kakhulu ukufundisa isiZulu ulimi lwesibili emabangeni owafundisayo ukuze ufeze izinjongo zokufundisa amakhono elokukhuluma nelokubhala futhi nakubo abafundi ukuze bafunde kangcono lawa makhono?

- Imibuzo yokulandelela

- **Usebenzisa yiphi indlela ocabanga ukuthi ingcono kakhulu?**
- **Ikusiza ukuthi uzifeze kanjani izinhloso zakho zokufundisa amakhono elokukhuluma nelokubhala?**
- **Ubona ibasiza kanjani abafundi bakho ukufunda amakhono elokukhuluma nelokubhala?**

- 10. *What else can you suggest that needs to be done in teaching isiZulu second language speaking and writing skills to the types of learners you have?***

Uthini owakho umbono ngocabanga ukuthi kumele kwenzeke ekufundiseni isiZulu ulimi lwesibili amakhono okukhuluma nokubhala kuhlobo lwabafundi onalo?

- Imibuzo yokulandelela

- Ngabe zikhona izinsiza ozakhela zona ukuthuthukisa ukufundisa kwakho?**
- Ngokucabanga kwakho, ngabe zinamthelelela muni ekuphumeleleni kwabafundi bakho ukufunda amakhono okukhuluma nokubhala?**

PhD Research Project by Tholani S. Hlongwa

Project Leader: Professor T. M. Buthelezi

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Project Title:

**IsiZulu Second Language Pedagogy: The Teaching and Learning of
Productive Skills in Selected Schools of Pinetown and Umlazi Districts of
KwaZulu-Natal Province**

IsiZulu Second Language Survey:

1. Does your school offer isiZulu second language?

Ngabe isikole sakho siyasifundisa isiZulu ulimi lwesibili?

.....

2. If yes, from and to what grade levels is it offered?

Uma kunjalo, sifundiswa kusukela kuliphi ibanga kuya kuliphi?

.....

3. What year did you start offering isiZulu second language in schools?

Ngabe uqale nini ukufundisa isiZulu ulimi lwesibili ezikoleni?

.....

4. How many isiZulu second language teachers do you have?

Ngabe bangaki othisha abafundisa isiZulu ulimi lwesibili eninabo?

.....

5. Are your isiZulu second language teachers native speakers of isiZulu?

Ngabe othisha abafundisa isiZulu ulimi lwesibili basincela ebeleni yini isiZulu?

.....

6. a) What are your educational qualifications?

Ngabe yiziphi iziqu onazo zemfundo?

.....

b) What are your majors?

Ngabe yiziphi izifundo omeje ngazo?

.....

c) What is your isiZulu second language teaching experience?

Uyini ukadekubona wakho ekufundiseni isiZulu ulimi lwesibili?

.....

.....

7. What are the demographics of your learners learning isiZulu second language?

Ngabe abafundi bakho obafundisa isiZulu ulimi lwesibili baqhamuka kuziphi izindawo?

.....

.....

8. Do you have isiZulu second language learners who are native speakers of isiZulu?

Ngabe unabo yini abafundi abafunda isiZulu njengolimi lwesibili abasincele ebeleni isiZulu?

.....

- 9. Are your isiZulu second language learners learning it for the first time in your school?**

Ngabe abafundi abafunda isiZulu ulimi lwesibili ebangeni olifundisayo sebake basifunda yini emakilasini angaphambili?

.....

- 10. Do you have isiZulu second language staff development programmes in your school?**

Ngabe zikhona izinhlelo zokuthuthukisa othisha abafundisa isiZulu ulimi lwesibili esikoleni sakho?

.....



SIYALUTHANDA ULIMI LWESIZULU (CAPS)

**IsiZulu Ulimi Lokuqala
Lokwengeza**

IBANGA LE-10

FIRST ADDITIONAL LANGUAGE

INCWADI YOMFUNDI

ABABHALI:

T.M. ZUNGU

V.V. HADEBE

T. GUMEDE

S.P.S. MAZIBUKO



yabayingcosana kuphela njengakuqala kepha ibhekela bonke abantu ngobuningi babo.

- **(unyaka) we-1994:** Uguquko oluhambisana nokuphela kobandlulo lwenzeka ngonyaka we-1994 eNingizimu-Afrika.
- **iteki nehlungu:** Iteki limbala mhlophe. Ihlungu yindawo enkulu enotshani obushisiwe okwenza ibe mnyama bhuqe leyo ndawo. Uma umuntu ehamba kuyo egqoke iteki elimhlophe, kugqama lona kakhulu. INingizimu-Afrika ifaniswa naleso simo-ke ngoba abamhlophe bebeyingcosana kunabamnyama kodwa kuyibo abazuza kakhulu kuyo.
- **ubugqili:** Ubugqili obabuhambisana neNingizimu-Afrika esikhathini esiphambili sebhaphela nya.

5.3. Isifundo sesithathu : amahora ama-2

Umsebenzi womfundi ngamunye

Indikimba nokukhethwa kwamagama enkondlweni

- Ngokuzisebenza ngayedwana ekilasini, fundisisa inkondlo eniyikhethelwe uthisha kuleli qoqo lezinkondlo enilenza kulo nyaka bese uphendula le mibuzo elandelayo ngokuyibhala encwadini yakho yemisebenzi:
 - (a) Ithini indikimba yale nkondlo?
 - (b) Tomula amagama asetshenziswe imbongi ukugqamisa le ndikimba.
- Yethula umsebenzi wakho eqenjini lenu, nixoxisane ngawo.

[III] UKUBHALA NOKWETHULA

Indaba ephathelene nemibhalo : Ubuciko bomlomo

1. Isendlalelo

- Kule ngxenye yomsebenzi sizobhala indaba ephathelene nemibhalo yobuciko.
- Sibhala indaba ngezinhlobo zezinganekwane esiqale ukwenza ucwani-ngo ngazo esifundweni sokulalela nokukhuluma.
- Sizokhumbula ukuthi inhloso yokuxoxwa kwezinganekwane ukugqugquzela inhlonipho.
- Ngakho-ke ngenxa yokuthi indikimba yalesi sahluko inhlonipho, sizokwethula ulwazi esiluqoqe mayelana nezinganekwane ngokubhala manje.



2. Isifundo sokuqala : ihora eli-1

**Ukubhala uhlelo (uhlaka) lwendaba
Izinhlobo zezingane kwane**

- Umuntu ngamunye akahlele ulwazi aluqoqe ngesikhathi elungiselela ukwethula inkulumbo ngesikhathi sezifundo zokulalela nokukhuluma, ahlunge olubalulekile.
- Bhala uhlaka (uhlelo) lwendaba ngezinhlobo zezingane kwane ezahlukene.
- Lungiselela ukubhala indaba esukela emagameni ayi-130 kuya kwayi-160 ubude.
- Uma umuntu eselubhalile uhlaka lwakhe, akalwethule eqenjini lakhe ukuze kulungiswane amaphutha.

3. Isifundo sesibili : ihora eli-1

**Ukubhala umzamo wokuqala wendaba
Izinhlobo zezingane kwane**

- Manje-ke umuntu ngamunye akazisebenzele yedwa abhale umzamo wokuqala wendaba esihloko sithi: Izinhlobo zezingane kwane.
- Yenaba ngephuzu ngalinye kulana owaklame ohlelweni lwendaba, ukwehlukanise ngezigaba eziqukethe umqondo owodwa.
- Yethula umsebenzi wakho ongumzamo wokuqala eqenjini lakho ukuze nilungisane amaphutha.

4. Isifundo sesithathu : ihora eli-1

**Ukubukeza nokulungisa amaphutha kanye nokubhala
umzamo wokugcina
Indaba: Izinhlobo zezingane kwane**

- Manje-ke phinda futhi usebenze wedwa, ulungise amaphutha bese ubukeza indaba yakho ngokuyifundisisa, uqiniseke ukuthi amaphutha alungiswe onke.

- Qaphela nenani lamagama. Kumele lisukele kwayi-130 kuya kwayi-160.
- Ibhale kabusha indaba yakho ngobunono, uyifunde futhi, uqiniseke ukuthi akukho maphutha akhona, ubhale inani lamagama kubakaki abayizikwele ngasekugcineni kwendaba bese uyethula kuthisha.
- Khumbula ukwethula uhlaka lwendaba, umzamo wokuqala nowokugcina kuthisha.

[IV] UHLELO NOKUSETSHENZISWA KOLIMI Izivumelwano zamagama

1. Isendlalelo

- Kulesi sahluko sizobheka izivumelwano zamagama asetshenziswe emishweni yesiZulu njengalezi: ezikamenzi/ zenhloko, ezikamenziwa kanye nezesichasiso: isiphawulo, isibaluli, ongumnini nenani.
- Lokhu sizokwenza ngokuba sibhale umsebenzi womfundi ngamunye bese sixoxisana ngawo ngasekugcineni emaqenjini ethu.

2. Isifundo sokuqala : imizuzu engama-30

**Umsebenzi: Izivumelwano zikamenzi, ezikamenziwa
nezesichasiso: isiphawulo, isibaluli, ongumnini nenani**

Umsebenzi wasekilasini

Ngokuzisebenzela wedwa ekilasini, funda lesi sigatshana sendaba ephathelene nokuxoxwa kwezinganekwane (ubuciko bomlomo) esikhulume ngakho ezingxenyani ezandulela lena okungeyokulalela nokukhuluma kanye neyokubhala nokwethula bese wenza okuzolandela:

Mina (Iiyazithanda) ugogo. Njalo ebusuku (Iiyazixoxela) thina izinganekwane ezimnandi. Uma engekho ugogo wethu akubi mnandi ekhaya. Usixoxela izinhlobo (Iezahlulene): imizekeliso, izinganeko kanye nezinsumansumane. Njalo ngosuku usixoxela izinganekwane (abathathu). Ngayithanda inganekwane (legwababa) noMpeza enguhlobo lwenganekwane okuthiwa umzekeliso. Engani phela le nganekwane (likhuluma) ngomlando wesizwe (abathile). Abantu (silingenisa) inganekwane ngokuthi: Kwesukasukela, bese bevuma abalalele ngokuthi, cosu. Ugogo uye aqhubeke ngokuthi, "Langa (simbe) kwakukhona ukuthi nokuthi." Angisakhumbuli ukuthi nganekwane (baphi) lena ayesixoxela yona saze sagcina sesilele sonke kungavaliwe emnyango ngenxa yobumnandi (zayo). Inganeko ethi, 'Inkosikazi esenyangeni ethwele inyanda (elikhulu) nayo futhi ngiyayithanda. Kuthiwa phela inganeko ngoba iphathelene nenkolo, isebenzisa uMdali njengomunye (zabalingiswa). Ayi-ke insumansumane ihlekisa kakhulu yona ngoba phela uthola izilwane (siphila) njengabantu uqobo. Kumnandi ukuba nogogo (esihle).



SIYALUTHANDA ULIMI LWESIZULU (CAPS)

**IsiZulu Ulimi Lokuqala Lokwengeza
FAL**

IBANGA LE-11

INCWADI YOMFUNDI



[III] UKUBHALA NOKWETHULA

Ukubhalwa kwesigaba

Amahora ama-3

1. Isendlalelo

- Ebangeni leshumi sifundile ngokubhalwa kwesigaba neminingwane yakhona.
- Sachaza ukuthi lokhu kubalulekile ikakhulukazi lapho sibhala khona imisebenzi yokuzisungulela, izincwadi neminye imisebenzi edlulisa umyalezo.
- Nalapha-ke ebangeni leshumi nanye sizophinda futhi siwenze umsebenzi wokuthuthukisa ikhono lokubhala isigaba sendaba ukuze singabi nayo inkinga lapho sekufanele sibhale indaba neminye imisebenzi esandaba.
- Ngenxa yokuthi ukubhalwa kwesigaba ngendlela efanele kwencika kakhulu ekwakhekeni nasekuhlelekeni kwemisho ngendlela efanele, sizogale sixoxe ngokwakheka komusho emaqenjini ethu ngaphambi kokuba sibhale isigaba.

2. Isifundo seshumi : Ihora eli-1 nohhafu

Ukubhalwa nokwakheka kwemisho

2.1 Umsebenzi weqoqo

- Fundani le misho elandelayo bese nilandela imiyalelo engezansi:

- (i) USolwazi waseNyuvesi yaKwaZulu-Natali **wakhuthaza** abadlali beqembu lebhola lezinyawo lakulesi sikhungo semfundo ephakeme.
- (ii) Abadlali beqembu lasenyuvesi kumele **baqinise** ezifundweni zabo.
- (iii) Ukuphumelela kwezemidlalo **kuhle** uma **kuhambisana** nemfundo.
- (iv) Abadlali namuhla **benza** imali eningi kakhulu ngebhola lezinyawo.
- (v) Abadlali kumele **bafunde** ukuphatha imali ngoba isikhathi sokudlala ibhola **sifushane** kakhulu.
- (vi) Abadlali **abangathathwa** udumo bese **bedembesela** ukufunda.
- (vii) Ibhola liwuhlobo lomdlalo olungeke **lwakugcina uqashiwe** isikhathi eside.
- (viii) Imfundo **ingabasiza** abadlali ekuziphiliseni uma **sebephelelwe** isikhathi ebholeni elikhokhelayo.
- (ix) **Kuningi** abadlali abangakuzuzwa ngokufunda bese **kubasiza** ekubhekakeni nezinselelo zodumo njengezindlela zokuziphatha emphakathini.
- (x) Ithalente lomdlali **liyashabalala** uma **eziphethe** kabi emphakathini.

- (xi) **Qinisan** emfundweni nakuba **niqhubeka** nomdlalo webhola lezinyawo.
- (xii) Ukudlala ibhola kuhambisana nenkontileka yeminyaka ethile ekilabhini.
- (xiii) Ukuphela kwaleyo nkontileka **kusho** ukunqamuka komholo uma **ingavuselelwanga** noma **ingatholakalanga** ikilabhu entsha emdingayo lowo mdlali.
- (xiv) Imali elondolozile **isiza** kakhulu ezimweni ezinjalo.
- (xv) Abadlali bebhola **baduma** umhlaba wonke uma izinto **zihamba** kahle.

Imiyalelo

- (a) Phinda ubhale le misho, ngaphandle kwala magama abhalwe ngokugqamile.
- (b) Ngabe usekhona nje umqondo nomyalezo ophелеle kule misho engasenawo la magama abhalwe ngokugqamile?
- (c) Msebenzi muni owenziwa yila magama abhalwe ngokugqamile emshweni?
- (d) Hlela la magama abhalwe ngokugqamile ngokwezingcezwana zenkulumo ezimbili angena ngaphansi kwazo.
- (e) Yiluphi ucezu olukhulu la magama onke angena ngaphansi kwalo?
- (f) Izakhiwo (uhlelo) zolimi

Gcwalisa lokhu: Ngakho-ke ukuze kwakheke umusho onomqondo ophēlele kumele kube khona isi _____ (ucezu olukhulu lwenkulumo).

Awukho umusho ongaba khona ngaphandle kwesi _____ (ucezu olukhulu lwenkulumo) okungaba i _____ noma isi _____ (izingcezwana zenkulumo) njengoba sibona kulezi zibonelo zemisho engenhla. La magama enza umsebenzi woku _____ emshweni.

- Yethulani izimpendulo zenu ekilasini ukuze nicobelelane ngolwazi.

2.2 Amanothi amafushane

- Ukuze sikwazi ukwedlulisa umyalezo sidinga ulwazi lokubhalwa kwemisho ngendlela eyamukelekayo nenomqondo.
- Uma sibheka kulezi zibonelo zemisho nezimpendulo zemibuzo engenhla kuyacaca ukuthi ukuze kwakheke umusho onomqondo nomyalezo ophēlele kudingeka ube nesilandiso. Ngaphandle kwesilandiso, ngeke wakheka umusho.
- Khumbula phela isilandiso okungucezu lwenkulumo olukhulu kungaba isenzo noma isibanjalo. Lezi zingcezwana zenkulumo ezimbili ziyalandisa emshweni.

Isibonelo ngomunye wale misho engenhla: Abadlali beqembu lasenyuvesi kumele **baqinise** ezifundweni zabo.

Lo musho unomqondo ophela ngenxa yokuba khona kwegama eliyisilandiso 'baqinise'. Ngaphandle kwalo, akukho mqondo noma umyalezo ongawuqutha. Ngakho-ke la magama awabe esabizwa ngomusho uma isilandiso singekho njengoba sibona lapha: Abadlali beqembu lasenyuvesi kumele (....) ezifundweni.

3. Isifundo seshumi nanye : ihora eli-1

Ukubhalwa kwesigaba esinikeza ulwazi
Uhlaka nomzamo wokuqala

3.1 Umsebenzi womfundi ngamunye

- Qedela lo mbhalo oyisititimende esinikeza ulwazi esenziwa nguSolwazi waseNyuvesi yaKwaZulu-Natali ngesikhathi ebika ezintathelini ukuthi ubakhuthaze ngokuthini abadlali beqembu lebhola lezinyawo lasenyuvesi, ngokusebenzisa imisho esele kunombolo 1.2, uyihlele, ubhale isigaba sesibili nesesithathu ngokulandela uhlaka olunikeziwe, nendlela esetshe-nziswe kwesokuqala njengesibonelo.
- Khumbula phela isigaba kumele siquthe umqondo othile owodwa oyi-ngxenye yombhalo wonke: isitatimende esenziwa nguSolwazi ezintathelini zamaphephandaba.
- Landela lolu hloka olukhombisa okumele kuquthe izigaba zesitatimende, uqale ngokulubhala futhi ngaphambi kokubhala umbhalo oyisititimende uqobo:

Umbhalo oyisititimende esinikeza ulwazi



Siyaluthanda Ulimi LwesiZulu (CAPS) Ibanga le-11

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(i) **Uhlaka lwesitatimende esinikeza ulwazi**

Isitatimende Esinikeza Ulwazi Esenziwa NguSolwazi Kubadlali Beqembu Lebhola Lezinyawo LaseNyuvesi YaKwaZulu-Natali

- Isigaba sokuqala: Ukubaluleka kwemfundo
- Isigaba sesibili: Ukuphathwa kwemali
- Isigaba sesithathu: Udumo nokuziphatha emphakathini

(ii) **Umzamo wokuqala**

Isitatimende Esinikeza Ulwazi Esenziwa NguSolwazi Kubadlali Beqembu Lebhola Lezinyawo LaseNyuvesi YaKwaZulu-Natali

Ngesikhathi ngikhuluma nabadlali beqembu lebhola leNyuvesi yaKwaZulu-Natali, ngibakhuthazile ukuba baqinise ezifundweni zabo. Phela ukuphumelela kwezemidlalo kuhle uma kuhambisana nemfundo. Ibhola lezinyawo linguhlobo lomdlalo olungeke lwakugcina uqashiwe isikhathi eside. Ngakho-ke imfundo ingabasiza ekuziphiliseni uma sebephelelwe isikhathi.

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- Lo musho ongasekuqaleni kwesigaba sokuqala uqukethe cishe umongo wesigaba sonke. Ngakho-ke ubizwa ngokuthi umusho osasihloko sesigaba. Kulezi zigaba ezimbili ozibhalile, dwebela imisho esasihloko sazo.
- Yethula umsebenzi wakho eqenjini lakho ukuze nilungisane amaphutha.

4. Isifundo seshumi nambili : imizuzu engama-30

Ukubhalwa kwesigaba esinikeza ulwazi

Umkhiqizo (umzamo) wokugcina

- Ngokuzisebenzela wedwa, phinda-ke uwubhale kabusha umsebenzi waktobandakanya ukubhalwa kwezigaba ezimbili zesitatimende esenziwa uSolwazi ezintathelini, usulungise amaphutha ahlonzwe ngesikhathi nixoxisana emaqenjini enu.
- Ufundisise kahle bese uwethula kuthisha, uhambisana nohlaka nomzamo wokuqala.

AMANOthI

- Ukuze sikwazi ukubhala umbhalo ophelele njengendaba, isitatimende esinikeza ulwazi, incwadi njalonjalo, kudingeka sikwazi ukubhala isigaba.
- Isigaba phela sakhiwa iqoqo lemisho, ehlelwe ngendlela enokuxhumana eyethula umqondo owodwa ngaleso sihloko okubhalwa ngaso. Ngakho-ke ukwakha umusho ngokwezinhlobo ezahlukeni kubaluleke kakhulu nakho kulo msebenzi.
- Isigaba sombhalo osandaba njengesitatimende esinikeza ulwazi kufanele sibe nomusho othile oyiqoqa lakho konke okuqukethwe isigaba. Lowo musho ovama ukuba ngasekuqaleni kwesigaba ubizwa ngokuthi, **umusho osasihloko** njengoba sibona esigabeni sokuqala sesibonelo sombhalo wethu: Ngesikhathi ngikhuluma nabadlali beqembu lebhola leNyuvesi yaKwaZulu-Natali, ngibakhuthaze ukuba baqinise ezifundweni zabo.
- Lo musho ocashunwe esibonelweni sombhalo wethu yiwona oqukethe umongo walesi sigaba futhi unokuxhumana kakhulu nohlaka lombhalo. Ukuqalisa ngawo isigaba kuyamqoqa obhalayo, angazitholi esenkanta, ephaphalaza, ephuma esihlokwini sombhalo nasohlakeni noma uhlelo lwawo.
- Ngakho-ke njalo uma sibhala isigaba sendaba kuyancomeka ukwakha umusho wokuqala wesigaba sethu ngephuzu elibhalwe ohlakeni ukuze sinamathele esihlokwini.
- Khumbula phela uhlaka lwakhelwa khona ukuba lusikhumbuze ngamaphuzu amqoka okungafanele asale embhalweni wethu.

[IV] IZAKHIWO (UHLELO) NOKUSETSHENZISWA KOLIMI

Izingcezu zenkulumo nokwakheka komusho

ihora eli-1

1. Isendlalelo

- Ukwakheka kwemisho sikhulume kabanzi ngakho ebangeni leshumi.
- Ngenxa yokuthi umusho wakhiwa ngokuhlanganisa amagama ehlu-kahlukene, lo msebenzi siwandulele ngezingcezu zenkulumo ukuze sizikhumbuze ngazo.
- Ngakho-ke nakhona kuleli banga, sizolandela uhlelo olufanayo.
- Sizokwenza umsebenzi ophathelene nezingcezu zenkulumo ngokuxoxisana emaqenjini ethu bese silandelisa ngezingxenye zomusho nokwakheka kwawo.

**SIYALUTHANDA ULIMI
LWESIZULU
(CAPS)**

**IsiZulu Ulimi Lokuqala Lokwengeza
FAL**

IBANGA LE - 12

INCWADI YOMFUNDI

AUTHOR

T.M. Zungu

EDITOR

B.S. Ntaka

Pg 110
23/05/14

**Izakhiwo nezimiso zokusetshenziswa kolimi
ngokudidiyelwa ekhonweni lokufunda nokubukela
Isimo lapho umenziwa ephenduka inhloko yomusho**

Umsebenzi obhalwayo

* Qalisa le misho ngegama elingumenziwa bese udwebela inhloko nesivumelwano senhloko:

Isibonelo: Thina sibheka izinzwa enkondlweni.
Izinzwa zibhekwa yithina enkondlweni.

- (a) Uthisha usinika umsebenzi wasekilasini.
- (b) Thina sizowenza ngokushesha umsebenzi wesikole.
- (c) Abafundi bafunda inkondlo.
- (d) Izingane ziphendula imibuzo yenkondlo ekilasini.

* Yethula izimpendulo zakho eqenjini lenu ukuze nilungisane amaphutha.

Umsebenzi wasekhaya

* Funda inkondlo enizoyikhethelwa nguthisha encwadini yezinkondlo enihlelewe ukuyifunda kulo nyaka ebangeni leshumi nambili bese wenza lokhu okulandelayo:

Tomula izibonelo zezinzwa ezisetshenziswe yimbongi kule nkondlo.

* Landelani indlela esetshenziswe emanothini ngenhla.

* Yethulani izimpendulo zenu emaqenjini enu ukuze nicobelelane ngolwazi.

**[III] UKUBHALA NOKWETHULA
Ukubhalwa kwe-CV nencwadi eyisiphelekezele
Amahora ama-3**

1. Isendlalelo

- * Kulesi sahluko sizobheka incwadi yokuzichaza eyaziwa ngokuthi i-CV.
- * I-CV incwadi esetshenziselwa ukufaka isicelo sento ethile okungaba umsebenzi, isikhala sokufunda esikhungweni esithile, umfundaze njalonjalo.
- * Yiyona-ke esetshenziselwa ukuhlunga labo abafake izicelo kugcine kutholakale inani elithile elinezimpawu namakhono afanele lowo msebenzi.

- * Labo-ke abaqokiwe babe sebezizelwa i-inthavvu lapho befike baphekwe ngemibuzo khona, baqhudelane ukuze kutholakale oyedwa owulungele ngokubedlula bonke kulowo msebenzi.
- * Incwadi ye-CV ibhalwa ihambisane nencwadi eyisiphelekezelo noma-ke eyisicelo somsebenzi.
- * Lapha-ke ngezansi sizohlela izifundo ezahlukahlukeni lapho sizoxoxisana ngokubhalwa kwe-CV kanye nencwadi eyisiphelekezelo bese ekugcineni senza umsebenzi lapho sizobhala khona lolu hlobo lombhalo umuntu ngamunye ezisebenzela yedwa ngokwakhe.
- * Nansi inqubo nezinyathelo zokubhala esizozilandela: (i) Ngaphambi kokubhala (ii) Ukubhala izinhloko zombhalo (iii) ukubuyekeza, ukufundisa ukuze ucacise, ukulungisa amaphutha nokwethula.

Isifundo sesishiyagalombili : ihora eli-1 Isibonelo sokubhalwa kwe-CV

Umsebenzi weqoqo

- * Fundani lesi sibonelo sokubhalwa Kwe-CV, nixoxisane ngaso emaqenjini enu.
- * Qaphelisisani amaphuzu abalulekile ngaso, nibuze kuthisha uma kukhona nokunganicaceli kahle.

Umyalelo womsebenzi

- * Uthe ufunda iphephandaba llanga LaseNatali, wabona lesi sikhangiso somsebenzi:

ILANGA LASENATALI 15 kuNhlaba 2010 UKUKHANYAKWETHU CLOTHING

ISIKHALA SOMSEBENZI WETOHO LOKUDAYISA
ESITOL – IZINGANE ZESIKOLE NGAMAHOLIDI

Abafisa ukufaka izicelo babe: * Abafundi bebanga le-10 kuya kwele-12

* Babe nomazisi kumbe isitifiketi sokuzalwa

Thumela incwadi yesicelo neyokuzichaza (CV) ngaphambi komhla zingama-31 kuNhlaba 2012 kuleli kheli: Ukukhanyakwethu Eyami Nawe Clothing, Shop 15, 'Umlazi Centre', Umlazi, 4031

- * Bhala i-CV kanye nencwadi eyisiphelekezelo, ufake isicelo salo msebenzi.
- * Khumbula ukulandela iNqubo yokubhala ebandakanya lezi zinyathelo:

- (i) Ngaphambi kokubhala (ii) Ukubhala izinhloko zombhalo
- (iii) ukubuyekeza, ukufundisisa ukuze ucacise, ukulungisa amaphutha nokwethula.

NGAPHAMBI KOKUBHALA

(a) Ukuhlela umbhalo we-CV

I-CV kaMandlenkosi Sishosonke Ndlovu

Uhlelo lwe-CV

- (i) Imininingwane ephathelene nami
- (ii) Imininingwane ephathelene nemfundo
- (iii) Imininingwane ephathelene nempilo yangasese
- (iv) Abantu okungabuzwa kubo mayelana nami

UKWAKHIWA KWEZINHLAKA ZOKUQALA

(b) Umzamo wokuqala

Incwadi eyisiphelelezo ne-CV

Lapha-ke njengoba sibonile engxenyeni yokuqala yale ncwadi (ithemu loku-1), sibhala izinhloko zokuqala zombhalo ngokwenaba emaphuzwini ohlaka, silandele nesakhiwo esikhonjiswe khona. Sibhala ngokukhululeka, singanaki isipelingi namaphutha amaningi ngoba lokho sizokulungisa esinyathelweni esilandelayo sokubhala ngaphambi kokuba sibhale umkhqizo wokugcina ngobunono ekhasini elisha.

UKUBUKEZA, UKUFUNDISISA UKUZE UCACISE, UKULUNGISA AMAPHUTHA NOKWETHULA

INCWADI YOKUZICHAZA KAMANDLENKOSI SISHOSONKE NDLOVU

1. IMINININGWANE EPHATHELENE NAMI

* Isibongo:	Ndlovu
* Amagama:	Mandlenkosi Sishosonke
* Usuku lokuzalwa:	03 kuMandulo 1998
* Inombolo kamazisi:	9809030248080
* Izwe engazalelwa kulo:	iNingizimu Afrika
* Ubulili:	Ngingowesilisa
* Ulimi olukhulunywa ekhaya:	IsiZulu
* Izilimi engizikhulumayo:	IsiZulu, isiNgisi, isiBhunu
* Ikheli lasekhaya:	P.O. Box 8600, Red Hill, 4071
* Inombolo yocingo yasekhaya:	031 - 565 1554
* Inombolo yocingo yasesikoleni:	035 - 574 3371

2. IMINININGWANE EPHATHELENE NOKUFUNDA

* Ikilasi engilenzayo:	Ibanga le-12
* Igama lesikole:	Isitheku High School
* Izifundo engizenzayo:	IsiZulu, isiNgisi, isiBhunu, Business, Economics, Arts&Culture, Life Orientation

3. IMINININGWANE EPHATHELENE NEMPILO YANGASESE

* Imidlalo engibambe iqhaza kuyo:	Ibhola lomnqakiswano
* Okunye kokuzijabulisa engikwenzayo:	Ukukhangisa ngengqephu nokufunda izincwadi

4. ABANTU OKUNGABUZWA KUBO NGAMI

4.1 Igama nesibongo:	Nkk S.D. Mngadi
Isikhundla:	Uthisha ongifundisayo, Isitheku High School
Inombolo yocingo:	035 - 574 3371
4.2 Igama nesibongo:	Mnu. T.T. Hlengwa
Isikhundla:	Imenenja, Black Chick Academy
Ucingo:	(031) 306 3595

**Isifundo seseshiyagalolunye : ihora eli-1
Isibonelo sokubhalwa kwencwadi eyisiphelekezelo**

Umsebenzi weqoqo

- * Fundani lesi sibonelo sokubhalwa kwencwadi eyisiphelekezelo se-CV esixhayo esifundweni esandulela lesi, nixoxisane ngaso emaqenjini enu.
- * Khumbula lesi sifundo sixhuma kulesi esandulelayo.
- * Qaphelisisani amaphuzu abalulekile ngaso, nibuze kuthisha uma kukhona nokunganicaceli kahle.

NGAPHAMBI KOKUBHALA

(a) Ukuhlela umbhalo we-CV

Uhlaka lwencwadi yesicelo somsebenzi

- * Amakheli amabili
- * Isibingelelo
- * Isihloko sencwadi
- * Inggikithi: isingeniso: Inhloso yokubhalwa kwencwadi
isigaba sesi-2: Iphephandaba okwakukhangiswe kulona isikhali somsebenzi.
- * Isiphetho:
- * Isivaleliso

UKWAKHIWA KWEZINHLAKA ZOKUQALA

(b) Umzamo wokuqala wencwadi eyisiphelekezelo

Lapha-ke njengoba sibonile engxenyeni yokuqala yale ncwadi (ithemu loku sibhala izinhloko zokuqala zombhalo ngokwenaba emaphuzwini ohlaka, silan nesakhiwo esikhonjiswe khona. Sibhala ngokukhululeka, singanaki isipelin namaphutha amaningi ngoba lokho sizokulungisa esinyathelweni esilandela sokubhala ngaphambi kokuba sibhale umkhqizo wokugcina ngobunono ekhishelisha.